

THE FAMILY AND FRANCISCAN IDEALS

VOLUME XLI

Franciscan Educational Conference

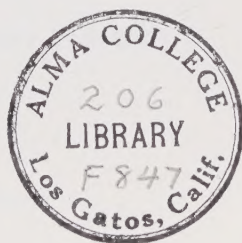
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THE FAMILY AND FRANCISCAN IDEALS

*Report of the Forty-First
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FOREWORD

Anyone who reads Chesterton's *What's Wrong With the World* and takes the time to fathom the profundity of his paradoxical prose will realize that the author is trying to tell the reader what is right with the home. "Now, for the purpose of this book," the prince of paradox states, "I propose to take only one of these old ideals; but one that is perhaps the oldest. I take the principle of domesticity: the ideal house; the happy family; the holy family of history. For the moment it is only necessary to remark that it is like the church and like the republic, now chiefly assailed by those who have never known it, or by those who have failed to fulfill it. Numberless modern women have rebelled against domesticity in theory because they have never known it in practice."

With divorce, juvenile delinquency and moral lapses rampant, it takes little to prove the weakness of the family in our present culture and the need of the ideal home. In the pages that follow, a handful of dedicated Franciscans have attempted to offer a cure for the evils by answering Chesterton's challenge: "What is right with the family?" *The Family and Franciscan Ideals* is the answer. It deals with the theory and practice of the ideal family. The reader will find many pleasant surprises in his quest for social remedies as he pages through the articles on the philosophy of the family, family virtues, communication techniques, and woman's role in the restoration of family life.

Of special interest to some will be the story of social projects carried out by some of the friars, particularly in respect to the aged, the displaced, and migrant families. Those who peruse the following pages will agree with the Officers of the Franciscan Educational Conference that we owe a great debt of gratitude to those who contributed to *The Family and Franciscan Ideals*.

Rev. Sebastian F. Miklas, O.F.M.Cap.
Editor

THE PHILOSOPHY OF THE FAMILY IN THE TEACHING OF SAINT BONAVENTURE

COLMAN MAJCHRZAK, O.F.M.

To the Seraphic Doctor, St. Bonaventure, Christian philosophy lays hold of a mind as a historical necessity, not a convenience, because it is prescribed by the known fact that we are within the Christian dispensation. His analysis of conjugal and matrimonial society, therefore, cannot but be shot through with Christian philosophy, philosophizing and theologizing.

As long as there is more than one being in the world, there is need of some kind of relationship between and among beings. In Aristotelian parlance, the category or predicament of relation will be applied. The social order and hierarchy exist because relationships exist. We are parts of the familial society because of the relationships and interrelationships set up by a man and a woman in conjugal society, and by man-woman-child in marital society.

There are consequences to these social, familial relations; there is a certain kind of dependence instituted by these relations.¹ Husbands, fathers, wives, mothers, and children necessarily enjoy rights and are subject to obligations.

This brief analysis of the Seraphic Doctor's teaching on the family is divided into four parts: the first describes the nature of conjugal and marital society; the other three explain the roles, respectively, of man-husband-father, woman-wife-mother, and child.

I. The Conjugal and Marital Society

The conjugal state is a relation of a man and a woman as husband and wife freely consenting to a habitual sharing of life together.² There is a line of distinction to be drawn between the

¹ St. Bonaventure generally agrees with the medieval scholastic definition, interpretation, and divisions of relation.

² S. Bonaventura, *In IV Sent.*, d. 27, a. 3, q. 1, in *Opera Omnia* (Quaracchi, 1882-1902), IV, 681b. All references to St. Bonaventure's works are to this critical edition.

conjugal and matrimonial state: it is a conjugal state insofar as the man and woman are related to each other by a relationship of equality; it is a matrimonial state insofar as the child is related to the parents by a relationship of inequality.³

Conjuality etymologically signifies the bearing of a common burden, thus implying both a mutual bond and a mutual power. Matrimony enjoys no fewer than four etymological derivations according to St. Bonaventure: (1) *matris nomos*—the law of a mother; (2) *matrem monet*—it warns a mother; (3) *matrem munit*—matrimony affords the mother protection through husband and children; and (4) *matris munium*—matrimony emphasizes the duties and obligations of the mother.⁴ To St. Bonaventure the last-mentioned derivation is to be preferred.

The most intimate union among human beings on earth is the conjugal union of sex, the fruit of which is an image of the co-operating persons, the husband and the wife. The union of persons is fructified in the production of another person. When the conjugal union becomes a matrimonial or familial union, a culmination has been reached in a certain order of relations.

The Christian philosopher finds it impossible to neglect the role of God in conjugal and matrimonial society. By the very fact that God made man and that He formed woman from the first man and then instructed them to increase and multiply, He instituted conjugal and marital society.⁵ At the same time He instituted marriage as a sacrament, i.e., a holy thing. What had been a dictate of nature and the natural law and divine institution in paradise was a society requiring perpetuity, indivisibility and indissolubility.⁶ These requirements were demanded by the very nature of the social inter-relationships established by conjugal and marital life.

Matrimony is, furthermore, morally good and holy, useful and honorable, because of the classical threefold benefit of fidelity, of offspring, and of the sacrament.⁷ St. Bonaventure depends mainly

³ *In IV Sent.*, d. 27, a. 1, q. 1 (IV, 675a); q. 2 (IV, 677a); d. 29, a.u., q. 2 (IV, 701); d. 34, a. 3, q. 2 (IV, 775a).

⁴ *In IV Sent.*, d. 27, a. 1, q. 2 (IV, 678).

⁵ *In IV Sent.*, d. 31, a. 2, q. 1 (IV, 721); d. 26, a. 1, q. 3 (IV, 665); a. 2, q. 1 (IV, 664a); d. 23, a. 1, q. 2 (IV, 591b).

⁶ Cf. footnote 5.

⁷ *In IV Sent.*, d. 42, a. 3, q. 3 (IV, 879); d. 31, a. 2, q. 1 (IV, 721).

on St. Augustine for the statement and analysis of these benefits.

Since marriage is a relation, a mutual bond and a mutual power, it also posits mutual obligations. As husband and wife are equal in consenting to each other, and as they are equal in sharing their sexual life with each other, they are also to be equal in sharing their burdens and obligations as equally and equitably as possible.

These are some of the more important general conclusions reached in a study of St. Bonaventure's teachings about the conjugal and matrimonial state as shared by a man and a woman. We shall now view from a close vantage point the four causes of matrimony.

The efficient cause of matrimony, says the Franciscan saint, is the man and the woman in that they both consent to this bilateral contract.⁸ In effecting this contractual union both persons posit a true human act.

The material cause of matrimony consists in the legitimate persons, man and woman, who are first of all persons or individual substances endowed with a rational nature, and who are also free to enter upon this contractual union.⁹

The formal cause of matrimony—that which makes matrimony specifically matrimony and nothing else—is the marital union itself, the bond (*vinculum*) by which a male and a female freely and legitimately exchange mutual power over each other. This is the *conjugium* properly so called, though not, however, the conjugal act as such: it is the marital union, not the sexual union as an act, that constitutes the formality of marriage.¹⁰

The Christian philosopher then immediately associates the union of husband and wife as signifying principally the union of the divine and human nature.¹¹ Before the fall of man, Bonaventure writes, marriage pointed to the union of God and the soul; after the fall, to the union of Christ and the Church.¹² (This is significant in St. Bonaventure's thought, referring as he does to the redemptive act of Christ and the extension of it in the Church as the bride of Christ. This can be further utilized as a principle in associating the

⁸ *In IV Sent.*, d. 27, dub. 1 (IV, 684a).

⁹ Cf. *Ibid.*

¹⁰ *In IV Sent.*, d. 27, dub. 1 (IV, 684); d. 34, a. 1, q. 2 (IV, 769a); d. 38, a. 1, q. 3 (IV, 818b).

¹¹ *In IV Sent.*, d. 31, a. 2, q. 1 (IV, 723a).

¹² *In IV Sent.*, d. 26, a. 1, q. 1, ad 4 (IV, 662b).

Church as "our holy mother" and the Blessed Mother of God.) The accommodated and spiritual sense of the marital union of male and female is further carried to the male as a sign of Christ, to the female as a sign of the Church.¹³

In modern society mutual love of husband and wife is usually designated the final cause, the purpose, of marriage, whether practically or theoretically; in Christian philosophy and theology the primary final end of marriage is the procreation of children, with mutual love an important secondary end, and a means and a consequent of procreation.

The point of contact between the formal and the final cause of matrimony here becomes very apparent. The formal cause, the mutual bond, is normally expressed by the conjugal act of sexual union in order to attain the final cause—or better, causes—of marriage: the procreation and education of offspring; the remedying of concupiscence; and other allied purposes.¹⁴

The Seraphic Doctor's comments on the finality of marriage are most interesting. He writes:

. . . Beauty in a woman or in a man can in two ways contribute to the contracting of marriage, either as the principal cause or as an inducing and in some certain way attracting cause. If this is the principal cause, then it is a less good cause because beauty ought not be intended (primarily) in matrimony but the procreation of children, or something similar, and this is to be directed toward divine worship. If this is the inducing cause, it can occur without sin, at least without grave sin, in so far as beauty naturally attracts a spirit to love, and if such a love is not an overly intense love of complacency, it is not a culpable love. . . . And notice that there can be many inducing causes, quite without sin provided one does not rest with them alone, and such are graciousness, beauty, wealth, income, wisdom, and virtue—but virtue and good conduct are especially to be watched for.¹⁵

The procreation of children was the principal and primary purpose of marriage from the very beginning of its institution by God. In paradise and before the fall it was an obligation of nature (*officium naturae*) and required by the law of nature; after the fall it remained a duty of nature and a requirement of the law of nature,

¹³ *In IV Sent.*, d. 25, a. 2, q. 3 (IV, 654a); d. 26, a. 2, q. 1 (IV, 666b).

¹⁴ *In IV Sent.*, d. 31, dub. 1 (IV, 727-727); d. 2, a. 1, q. 3 (IV, 53b); d. 2, dub. 1 (IV, 59).

¹⁵ *In IV Sent.*, d. 31, dub. 6 (IV, 713b).

but it also became a remedy against concupiscence.¹⁶ As a remedy against concupiscence sexual union in marriage is not one to be neglected or underestimated. It can and should be an evidence of the totality and completeness of love between man and wife. It can and should aid in the attainment and perfection, mutually, of the moral virtue of temperance.¹⁷

St. Bonaventure states that children can be intended for three reasons: first, for the worship and honor of God; second, for hereditary succession and the continuance of one's good name in society; and third, "that one appear glorious in the multitude and beauty of his children."¹⁸ If parents have the first intention, the worship and honor of God, they intend a good under the specific aspect of good; if they intend the second, they intend a good only indifferently; and if they intend the third intention, they are being attracted to a deformed good.¹⁹ Parents are therefore to be encouraged to acquire, maintain, and foster the best of these intentions, i.e., that children be procreated for the glory of God.

The procreation of children by means of the conjugal act can be motivated not only by human love but also by charity: this can obtain, and no doubt often does obtain, when a spouse submits sexually to the consort from a motive of charity rather than from emotional desire. This is not to say that mutual human love is not a legitimate end of marriage; as a subordinated end it should as much as possible pervade all the activities of married life. This mutual affection, on a psychological level, initiates a togetherness which makes love, sexual and otherwise, and charity relatively commonplace.²⁰

Do the procreation of children and a remedy against concupiscence state the sole ends of marriage according to St. Bonaventure? No. Bonaventure adds another, that of "mutual education" (*mutua educatio*). Mutual education, in context, seems to refer primarily to the husband and wife of the conjugal relationship, and then

¹⁶ *In IV Sent.*, d. 26, a. 1, q. 1, f. 4 (IV, 662a); d. 26, a. 1, q. 3 (IV, 665).

¹⁷ *In IV Sent.*, d. 40, a.u., q. 2 (IV, 850b); q. 3 (IV, 852b); d. 42, a. 2, q. 3 (IV, 876).

¹⁸ *In IV Sent.*, d. 31, dub. 1 (IV, 727-727).

¹⁹ *Ibid.*

²⁰ Cf. *In IV Sent.*, d. 40, a. u., q. 2 (IV, 850b); q. 3 (IV, 852b); d. 42, a. 2, q. 3 (IV, 876).

also to the child. "Education" should here be accepted as signifying perfection, a process by which something—or someone—in potentiality becomes actualized or perfected. Husband and wife are mutually to perfect each other; parents and children are to contribute to each other's overall progress.²¹

The final causes of marriage—or better, the threefold final cause—are attained by sexual union either directly or indirectly. Breaking with many of his predecessors—even St. Augustine—and his contemporaries, Bonaventure modified the Manicheism with which sexual union was tainted.

The right to the conjugal act by which children are procreated, concupiscence tempered, and mutual perfection fostered, is a perpetual right which can be exchanged only with each other during earthly life.²² This derives from the very nature of the matrimonial contract and the formal cause of marriage. The power of sex resides in both man and woman; the marital union and marital contract freely entered give each a power over the other's sex faculty.

But, continues Bonaventure, sexual conjugality entails libido and solicitude: libido, because carnal delights make one *foetidum et immundum*; solicitude, because matrimony forces a division of affection, some for God and some for the spouse.²³ This statement of Bonaventure's must, however, be taken in proper context for better evaluation; here the Seraphic Doctor is referring specifically to the liceity of clerics being obliged to celibacy. On the other hand, he does explicitly state that carnal pleasures are a reversion to the inferior, and that matrimony is a state of imperfection.²⁴

Are conjugal relations therefore sinful? Marital relations can take place without grave sin or venial sin and can be meritorious. The marriage act indulged in solely and primarily for pleasure—with the apparent implication that the primary final end cannot be attained—is a mortal sin; the marriage act exercised only for pleasure—with the apparent implication that the primary final end is not obstructed—is venially sinful.²⁵ The act done properly

²¹ Cf. *In IV Sent.*, d. 33, a. 1, q. 2 (IV, 750b); d. 31, dub. 1 (IV, 726-727).

²² *In IV Sent.*, d. 38, a. 1, q. 3 (IV, 818b); d. 32, dub. 1 (IV, 742b).

²³ *In IV Sent.*, d. 37, a. 1, q. 3 (IV, 805b).

²⁴ *In IV Sent.*, d. 33, a. 2, q. 2 (IV, 754a); d. 37, a. 1, q. 2, ad 2 (IV, 804b).

²⁵ *In II Sent.*, d. 20, dub. 1 (II, 487a).

and with noble intentions, e.g., the glory of God, renders the act meritorious.

Married couples have not only the right to the conjugal act but also the correlative obligation to render the *debitum* when requested and not legitimately impeded. This is not the same as saying that couples must use their conjugal rights; however, they may refrain from its use, permanently or temporarily, only by common consent.²⁶ This flows logically from the formal cause of marriage, the consent by which husband and wife had mutually exchanged rights over each other's sexual functions. This does not derogate at all from married love; it simply states that married love is neither exclusively nor, at least sometimes, principally sexual love. Married love is far more comprehensive and is effected by a mutual sharing of all the benefits and all the problems of conjugal life. The manner in which the male and the female contribute to conjugal life will be discussed subsequently.

The classical three benefits of marriage as given by St. Augustine should be considered here, since they are closely related to the final cause of marriage.

The benefit of fidelity (*bonum fidei*), the benefit of children (*bonum proles*) and the benefit of sacrament (*bonum sacramenti*) constitute the three benefits of marital society. The benefit of fidelity is a dictate of right reason stating the obligation of each spouse to remain faithful to the other, and condemning adultery as an act of injustice; this is generically a moral good (*bonum honestum*). The benefit of offspring is also a dictate of nature; it resides in the fruitfulness of marriage through the procreation of children; it is of the genus of a conferring good (*bonum conferens*) in that the procreation of children contributes to the conservation of the species and the "perfection of number." The benefit of the sacrament is a dictate of grace and consists essentially in indissolubility and inseparability; this is in the genus of a delightful good (*bonum delectabile*) because of sexual union.²⁷ It must be observed, however, that pleasure derives from more than merely sexual union and that it extends to the entire gamut of joy and happiness shared in marital society.

²⁶ *In IV Sent.*, d. 39, a. 1, q. 3, f. 4 (IV, 835).

²⁷ *In IV Sent.*, d. 31, a. 1, q. 1 (IV, 717-718); q. 2 (IV, 719b).

These benefits are not, however, pure and unadulterated benefits; they are what Bonaventure terms mixed good, though in the state of innocence they had been unequivocally and simply good. In our present state, after the fall, libido accompanies sexual activity; sex tends to divide one's attention; sexual delight includes both a certain "sadness" and a lack of expansiveness because of the exclusiveness of sexual outlet.²⁸

II. Man-Husband-Father

The obvious differences between male and female raise the difficult question of the essential source of difference: only from the body or also from the soul? Accidental or substantial? Are souls then substantially equal or unequal?

In reference to specific perfection, i.e., souls as substances of the same species, all souls are equal; in reference to individual perfection, however, not all philosophers have the same or a similar solution. One school of thought maintains that the inequality is substantial, the other that it is accidental.

St. Bonaventure, with Scotus and Peter Lombard, is of the opinion that souls are substantially unequal and that the soul itself gives origin to this inequality.²⁹ It is the contention of St. Thomas Aquinas that souls are substantially unequal, but that the inequality stems from the relation of soul to body. Hence there is a substantial difference between individuals, and there is a difference between male and female which takes origin from the very substance of each.

A man, says Bonaventure, is more active than a woman, especially in the process of generation; he is more robust; he is the more noble principle of generation; he is stronger and of the more noble sex than a woman. The male excels in being a principle, in acting or doing, and in exercising authority. He is in command over woman as the head is in command over the entire body; he is more like God than is woman precisely because he is a principle and wields authority. Man is to superior reason as woman is to inferior reason; he is expected to be more logical, more stable, and more

²⁸ *In IV Sent.*, d. 31, a. 1, q. 1 (IV, 718).

²⁹ Cf. Sister Emma Therese Healy, *Woman according to Saint Bonaventure* (Erie, Pa., 1956), 16-17.

firm.³⁰ This is a brief comparative summary of the male-female complementariness according to the Seraphic Doctor.

The husband of the conjugal relationship is *in lege tori* on complete par with his wife since he is thereby joined with her by a strong and singular bond. As he imparts strength and fortitude to her, he is in turn "quieted" and "softened,"—tenderized, if you will—through her. On the other hand a husband is subject to his wife in that he is obliged to render her the *debitum*; he may not force her into continence.³¹

The father of the familial society is a communicator of nature or one who, through the medium of semen, produces another similar to himself in form and nature.³² Insofar as he is able, by his own form and nature, he contributes positively to the being of another.

In its true signification, paternity, like sonship, is a true relation which cannot be abstracted from the nature and property of relation. Fatherhood posits a real, mutual but unequal relation between a father and his child, and this relation is formally distinguished from other relations by reason of the principle from which it arises. This relation is, furthermore, not only that of origin but also that of an expressed likeness or similitude.³³

Because of his special love of Christian Trinitarianism and its manifestations in all creatures, Bonaventure says that the name father and the title of fatherhood belongs primarily and principally to God the Father, then only analogically to earthly paternity and fathers enjoying it. When we speak of the Son of God and the son of earthly man, we are speaking equivocally: in the former case we predicate essence, in the latter we predicate personality. Similarly God is said to be the Father of the Son and our Father: He is the Father of the Son by an eternal and personal fatherhood; He is our Father by time and essence. The earthly fathers, as it were, dispense here on earth the eternal fatherhood of God the Father in His own realm.³⁴

³⁰ *In II Sent.*, d. 18, a. 1, q. 1 (II, 432b); *De Perfectione Vitae ad Sorores*, cap. VI (VIII, 121b).

³¹ *In IV Sent.*, d. 39, a. 1, q. 3 (IV, 835).

³² *In III Sent.*, d. 4, a. 1, q. 2, ad 1 (III, 101).

³³ *In I Sent.*, d. 27, P. I, a. 1, q. 2 (I, 472b); *In III Sent.*, d. 8, a. 2, q. 2 (III, 194); d. 4, dub. 2 (III, 117a).

³⁴ *In III Sent.*, d. 10, dub. 5 (III, 240b).

Between the Father and the Son in the Trinity a true relation exists; each has His own supposit and His own properties, but the difference lies in that the Father is a principle of eternal generation and the Son is the term of eternal filiation.³⁵ There is a certain analogy among human persons: paternity and filiation are in themselves terms opposed relatively, they are the extremes of a relation, neither being mutually exclusive of the other. There is a principle and a principled (*principium* and *principiatum*) by way of position and generation.³⁶

Similarly, continues the Seraphic Saint, the very notion of paternity includes that of filiation or generation, but these are predicated differently about God the Father and about man-father. On the level of the divine, the fatherhood of God eternally generates the Son, and if we speak of any kind of progression it is a logical progression so that paternity preceded the act of generation. On the human level, paternity really follows upon the act of generation, because paternity of itself states a relation while presupposing the fecundity or fruitfulness of generation, otherwise the paternity does not have its related term.³⁷

There is a final similarity between the heavenly Father and the terrestrial father: because both are principles, they retain a certain priority as principles and thus enjoy an inherent authority. God the Father is the father of all things; Adam is the father of the human race; every society is, in a sense, a patriarchal society.³⁸

A father is a father because he generates, and generation gives origin. In the relation between father and son, the basis of the relation is generation: active generation in the father, passive generation in the son. In this relation the father accepts authority over his son, and the son becomes obliged to parental piety.³⁹

Although the father is the active principle in generation and the more noble principle, both father and mother operate in the generative act as one principle, neither of them sufficing by himself or herself. Bonaventure's point is clear: both father and mother contribute something positive to the being of the child. His implication

³⁵ *In I Sent.*, d. 28, a. 1, q. 2 (I, 580).

³⁶ Cf. *Ibid.*; *In III Sent.*, d. 29, a. 1, q. 4, f. 4 (III, 646a).

³⁷ *In I Sent.*, d. 27, P. I, a. 1, q. 2 (I, 469b).

³⁸ *In III Sent.*, d. 35, a. 1, q. 6, ad 1 (III, 786).

³⁹ *Ibid.*

is equally clear: both father and mother are to cooperate in the education and training of the child, because it is an image of both parents.⁴⁰ Bonaventure further remarks that a father has many sons because he cannot acquire a perfect image of himself through only one son, suggesting that each of his children displays a certain perfection of the parents.⁴¹

III. Woman-Wife-Mother

As any civilization looks upon woman so it will consider sex and marriage. If there is any area in which Bonaventure contributes positively to the philosophy of the family it is especially in regard to the woman as a wife and mother.

God made man unto His own image and likeness by giving him a rational soul; thus God made man an excelling being. In His eternal and unspeakable wisdom God made man male and female; He expressly said this in Genesis in order to make very clear that woman was also created to the image and likeness of God. It is by God's institution that the sexes are distinct. A woman is therefore fully and completely endowed with human nature and as such is on the same specific plane as is her counterpart, man; she is as much endowed with personality and personal dignity as is man.⁴²

If woman is basically equal with man, is she therefore equal in all respects? Is this a substantial or accidental equality?

Woman is unequal with man, but not substantially; she is his social unequal because she is reputedly of the inferior sex, she is weaker, her contribution is smaller—all this relatively to the male of the species. But her social inequality is complementary: God made woman to be weaker and less noble and inferior in order to complete the intended social structure. Man and woman are mutually dependent and mutually complementary, together forming a complete human being; one couple can thus represent human nature.⁴³ Bonaventure continues that woman was created as an aid to man, not as a servant (*famula*) but as an associate and companion (*socia*). For this reason she was significantly formed from

⁴⁰ *In II Sent.*, d. 23, a. 2, q. 2, ad 2 (II, 791b).

⁴¹ *In I Sent.*, d. 7, a. 1, q. 2, ad 6 (I, 140b).

⁴² *In II Sent.*, d. 16, a. 2, q. 2, f. 1 (II, 403a).

⁴³ *De Triplici Via*, S2 (VIII, 6b).

man's side, not from his feet as a handmaid (*ancilla*) nor from his head as the ruling power (*domina*).

A woman becomes a wife by marriage and a mother by the fruit of the conjugal act. Matrimony, according to the Seraphic Doctor, takes its name mainly from *matris* and *munium*, that is, "it is the function and duty of a mother that the obtaining and feeding of a child especially regards the woman, who conceives, carries, gives birth, feeds her child . . ." ⁴⁴ In matrimony the woman and wife finds her completion; her imperfect nature is completed by union with man, and in this process she also imparts a certain perfection to her husband.

The Franciscan saint repeats time and again that though the husband is the more noble and active principle in generation, nevertheless the woman, as the more passive principle in generation, also contributes positively; the two parents act as one principle in generation. This is a very important observation; it indicates an approach very different from the Aristotelian approach espoused by St. Thomas Aquinas and others during the Middle Ages.

Hans Meyer comments: "The woman possessed an imperfect faculty of procreation, she merely contributed the material for the production of the living being, and in contrast to man she was the passive principle while man was the active and form-giving principle. The superiority of form over matter is sufficiently well known." ⁴⁵ St. Thomas, on the basis of his Aristotelianism, maintained that woman is a not perfectly developed man, that she is defective and misbegotten. Meyer further explains:

His (St. Thomas') observations about man and woman are based on the conviction that woman is inferior to man. He was greatly influenced in this respect by the Stagirite's lack of esteem for woman and also perhaps by the opinions of his age. In agreement with Aristotle, St. Thomas reiterates the opinion that man represents in himself perfection, while woman stands for the imperfect, and that nature is at all times bent on the production of the male and produces the female only when it is thwarted by inner or outer factors. The woman comes into existence only *per accidens*, because some process of nature has gone awry, and woman is therefore actually 'the male gone awry,' *mas occasionatus*. Christian thought, however, forestalled any cruder conclusions and obliged St.

⁴⁴ *In IV Sent.*, d. 27, a. 1, q. 2 (IV, 678).

⁴⁵ Hans Meyer, *The Philosophy of St. Thomas Aquinas*, Tr. by Frederic Eckhoff (St. Louis, Mo.: B. Herder Book Co., 1944), 208.

Thomas to make the following distinctions: with respect to human nature in general, woman is not a mere accidental result, she is rather something intended by nature and willed by the Creator because of the propagation of the race. With respect to her own particular nature, however, woman is something defective and accidental, *aliquid deficiens et occasionatum*, because the active power of generation in man seeks to produce something perfect like to man himself. If a woman is produced, this is owing to weakness in the man's power of generation, to some indisposition in the matter, or to some external factor, such as dampness which is often caused by the south wind.⁴⁶

Someone might object that St. Bonaventure uses some of the same terminology in reference to woman, calling her, for example, "*vir occasionatus*." Let it be noted that his context is completely different and thus changes the meaning: woman is *needed* to perfect nature; she is the salvation of nature; her inferiority, her passivity, her lesser nobility is but relative not absolute.

A closer analysis of Bonaventure's contention that husband and wife act as one principle of generation is in order. The Aristotelico-Thomistic position maintains that the active power of generation belongs exclusively to the male, the passive to the female. This very ancient biological problem was answered in two ways by the scholars of the Middle Ages: the followers of the biological teachings of Aristotle concurred in the opinion that there was a complete dichotomy between the active and the passive; the followers of the Greek physicians and Avicenna agreed that the dichotomy was but relative and that woman contributes positively in human generation.⁴⁷ (The latter opinion has been generally taught by the Franciscan School.)

An important consequent flows from considering woman as a partially active generative factor in procreation; it also means that she contributes positively to the complete make-up of the child. Bonaventure thus concludes that a child often bears a closer resemblance to mother than to father precisely because of this very powerful maternal influence.⁴⁸

Woman-wife-mother is also a psychological complement to man-husband-father; each enjoys a nature which includes an inherent psychological structure and completes that of the other. Gross ob-

⁴⁶ *Ibid.*, 207-208.

⁴⁷ *In III Sent.*, d. 4, a. 3, q. 1 (III, 111b).

⁴⁸ *Ibid.*

servation presents sufficient evidence of this: men and women are mutually attracted to each other, a woman's weakness appealing to men, a man's strength appealing to women; there is enough contrast and complement in the two sexes to make them objects of attraction.

Hans Meyer describes St. Thomas' thought on these differences and complements in the following manner:

Not only does woman contribute the less important part to the production of the offspring, but she has the weaker body, the smaller growth, and a weaker intellect and less will power. Woman is to man as the senses are to the reason, or as the lower reason is to the higher reason. In woman the concupiscible appetite predominates, while man is the expression of the more stable element. Because both have reason, man and woman are said to be in the likeness of God, but man is the image of God in a special manner, because he is the principle and the end of woman, as God is the principle and ultimate end of the universe.⁴⁹

St. Bonaventure, on the other hand, says that such distinctions are for the most part only accidental. Referring to the cognitive powers of male and female he uses the same terms as St. Thomas, but with very different meanings. According to Thomas the active and possible intellects are mutually exclusive in their proper functions; according to Bonaventure they are dependent upon each other and participate in each other's activities.

IV. Child

To be a child means more than simply to be born; sonship states both origin and a relationship to the originators. The child must look upon his parents and become convinced that he depends upon them as utterly as one human being can depend upon another. In respect to the category of relation, sonship refers to three terms: to the subject in which it is found, to the term to which it tends, and to the principle from which it arises.⁵⁰

Because the relationship between parents and child is one of inequality (*disaequiparentiae*), the parents are by nature in a position of authority, whereas the child is in a position of depend-

⁴⁹ Meyer, *op. cit.*, 208.

⁵⁰ *In III Sent.*, d. 8, a. 2, q. 3 (III, 194a); d. 4, dub. 2 (III, 117a). Cf. also *In III Sent.*, d. 10, dub. 5 (III, 240b) for filiation in reference to us and to the Son of God.

ence. In his treatise on the Ten Commandments St. Bonaventure summarizes the rights and duties of a son in relation to his father, or better, to his parents.

Since the parents generate, the son owes them reverence; for that reverence he will receive the reward of a "glorious and honorable life." Since the parents instruct and provide for their children, they are the disciplinary masters of the home, and the son owes them obedience for which he will receive the reward of a pleasant life. The pleasantness of this life derives from the peace and order obtained through obedience; disobedience breeds familial chaos and unrest. Since the father is the "*persona educans*," he also leaves a legacy to his son, he is a benefactor, and the son is obligated to loving his parent and treating him honorably. The reward for such a son's behavior, says Bonaventure, is an "opulent life."⁵¹

Children's obedience to parents, their submission to authority, rests upon both philosophical and scriptural grounds. This by no means indicates that parental authority is absolute. The child must be respected as a human person; he must be given a certain freedom to develop his natural powers and thus perfect himself; he has a right to a preparation for future adult life. The parents therefore have the correlative duty to afford the opportunities and circumstances in which their child can perfect himself; the training of their child includes moral and spiritual training. In the choice of his vocation the child is not only free, but the parents must respect that freedom and give positive aid toward the realization of the legitimate status in life.⁵²

Thus it is that father and mother, having acted as one principle in procreation, are also to continue their united efforts in the education and training of their children: having given them origin, they must guide them to perfection. Conversely, children must rationally submit to legitimate authority for right order and right direction. And all these interrelationships, to be successful on the many levels of human living, must be motivated by an active mutual love.

⁵¹ *De Decem Praeceptis*, Collatio V (V, 523-524).

⁵² Cf. *In IV Sent.*, d. 29, a. 1, q. 3 (IV, 703); d. 36, a. 1, q. 1 (IV, 792a); *In III Sent.*, d. 35, a. 1, q. 6, ad 1 (III, 786a); *De Decem Praeceptis*, Collatio V (V, 524a).

Conclusion

St. Bonaventure's philosophy of conjugal and marital society is interesting not only from the historical but also from the doctrinal point of view. In the early Franciscan School he gave explicit statement to a human dignity for male and female alike, for conjugal and marital society, for sex and its accompaniments. His thought—and Franciscan thought—on the subject can be easily assimilated with modern thought.



FRANCISCAN MODERATION IN CHRISTIAN FAMILY LIFE

DAMIEN R. ZIMMERMAN, O.F.M.CONV.

The word "moderation" rarely appears in the indices of books. Authors prefer to list it under its more restrictive components. But it does appear everywhere in other terms in all Christian writers, because Christ by teaching and example is moderation personified. St. Paul urges us to moderation after the example of Christ. St. Jerome wrote letters about it to priest, monk and layman. It is the virtue of all saints.

Moderation is also the hue and cry today in a good deal of our literature, though the word may not appear itself. It is the soul of Third Order articles. It is the enlivening spirit of the Catholic Worker Movement. Its need is implied in such books as *The Man in the Grey Flannel Suit*, *The Status Seekers*, and *The Church and the Suburbs*.

Moderation is mildly enforced upon every layman who is asked to build a church, to help the poor, or to donate to any worthy cause.

In this day of obesity, stomach ulcers, lung cancer and heart disease, moderation has become the byword in matters of eating, drinking, smoking and prolonged overexertion.

Definition

Moderation by broadest definition is the act of keeping things within reasonable limits. It is readily apparent from this that moderation involves temperance, which checks overindulgence, and prudence, that tells us how. In this paper we consider these virtues as already supernaturalized by charity or as infused virtues.¹

Although temperance has come to be associated with an axe and saloon window, its supernaturalized operation is far more extensive. "An infinite difference exists between Aristotelian temperance, gov-

¹ Geoffrey Bridges, O.F.M., "Franciscan Asceticism for the Laity," *Theology in Daily Life* (Washington, D.C.: FEC Report XXXIV, 1953), 123-130.

erned solely by right reason, and Christian temperance, ruled by divine faith and supernatural prudence."² St. Thomas says: "Evidently the measure to be imposed on our passions differs essentially according as it springs from the human rule of reason or from the divine rule. . . . For example, in the use of food the measure prescribed by reason has for its end the avoidance of what is harmful to health and the exercise of reason itself, while according to the divine law, as St. Paul says, man must chastise his body and bring it into subjection by abstinence and other similar austerities."³

"This measure," Garrigou Lagrange continues, "which belongs to the supernatural order, is in fact animated by that which unaided reason is ignorant of, but which faith teaches us about the results of original sin and of our personal sins, about the infinite elevation of our supernatural end, about the obligation of loving God, the Author of grace, more than ourselves and above all, and of renouncing self in order to follow our Lord Jesus Christ."⁴

Moderation, or temperance in its fuller sense, will be directed by prudence, but prudence, again, insofar as it is supernaturalized by charity and enlightened by faith.

Though it is the duty of faith to propose our supernatural end, that is, God to be known, loved and served upon earth and seen through the Beatific Vision, it is the office of prudence to be carefully aware of this end and to direct all our actions toward that end by an illuminated choice of means.

Prudence, then, is concerned with details, actively regulating our every thought, motive, sentiment and choice, directing us ever toward singleness of purpose. It aids the execution of our good resolves and regulates our exterior actions. This it does according to reason, but reason as enlightened by faith.⁵

While directing the details of our lives, prudence avails itself of everything it knows and believes to make a judgment. Since it is supernaturalized, it not only chooses the right means proposed to it by reason, it uses all supernatural means evident to it by faith, like prayer and the Sacraments. It draws light and inspiration from

² *Perfection and Contemplation* (St. Louis: Herder Book Co., 1939), 61, 62.

³ *Ia*, *IIae*, q. 61, a. 5.

⁴ *Ibid.*, p. 62.

⁵ Tanquerey, *The Spiritual Life* (Belgium: Desclee & Co., 1930, 2nd ed.), 480 ff.

the Gospels, the examples of saints, and the teaching magisterium of the Church, its unerring guide.

The role of prudence, then, in moderation is this: while temperance aims at placing a restraint upon the passions against over-indulgence, prudence is continually at her elbow pointing the way to natural and supernatural restraint. The two must work together.

Sources of Prudent Moderation

Moderation directed by prudence will find its directives in the founts of faith: Scripture and Tradition.

The Old Testament, especially the Sapiential books, are replete with inspired axioms for wise living. The New Testament shows us Christ: His life and person in the Gospels; His spirit in the other works.

The exemplary Christ of the Gospels is humble, meek, and very poor, personally. He lives and dies what He teaches in this matter. We are not to worry about clothes and food. We must trust in God's Providence. The wealthy farmer who gathered a tremendous harvest, built barns, and settled down to a life of ease, was a fool. Christ pitied the young man who could not renounce his goods. His disciples must be poor like Himself.

The Christ that St. Paul presents to us for imitation is the Master who humbles and effaces Himself: when He kneels to wash the Apostles' feet, when He suffers outrage and insult, when He embraces the cross out of love for us. "To teach us the merit and value of giving alms, of self-abnegation and of obedience, he reminds us that Christ voluntarily exchanged the riches of heaven for the poverty of earth, that He makes himself of no value by assuming a body like our own, and pushed the heroism of obedience even to the death of the cross."⁶

St. Paul urges us even beyond imitation. We are to "put on Christ," think Christ and live Christ through the life that Christ is. This is what Paul did: "I live, now not I, but Jesus Christ lives in me" (Gal. 2:20).

The Christian can reach the highest degree of perfection by

⁶ Ferdinand Prat, S.J., *The Theology of Saint Paul* (London: Burns, Oates & Washbourne, 1942), Vol. 2, 344 ff.

imitating Christ, for this imitation will bring selfishness and self-seeking to an end. With this in mind St. Paul says: "Let none consider his own advantage, but that of others. Rejoice with them that rejoice and weep with them that weep. Bear the infirmities of others and let everyone of you try to please his neighbor unto good, to edification. Remember . . . that it is more blessed to give than to receive."⁷

We must imitate Christ, then, in His meekness, His humility, His self-effacement and His suffering. Ultimately this imitation of Christ will lead to an identification with Christ. We must seek this mystical identity and union with Him until we are Christ.

Saints

The saints of the Church are a living commentary on Christ, especially the Christ of Scripture. Apostles, martyrs, confessors, virgins and widows, men and women of every walk of life, from apostolic times to the present, had, generally, to interpret and live Christ. The problems they had to encounter were no less serious and no less mysterious than our own. The history of their personal successes, that finally raised them to the altars, is of precious value to us. To know them well is to solve in great part the problem that confronts every Christian: To what extent must I imitate Christ in my own life? What is the secret of holiness?

Fr. Hyacinth Blocker, O.F.M., in his book, *Good Morning, Good People*,⁸ makes the point that "there is but one secret for holiness, —only it is not a secret." "If anyone wishes to come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

Saints like Paul or Therese, Francis, John of the Cross or Mother Cabrini, who seemed outwardly to be following different paths to sanctity, were in reality following the same path. Fr. Hyacinth continues: "There is only one road to personal sanctity, and that is the road of submission, of humility. Only once did Christ urge His apostles, 'Learn from Me . . . because I am meek and humble of heart.' Doesn't it imply that the greatest ob-

⁷ *Ibid.*

⁸ Hyacinth Blocker, O.F.M., *Good Morning, Good People* (Cincinnati: St. Francis Bookshop, 1951), p. 108.

stacle to holiness and spiritual perfection is the antithesis of humility—*self-love*, the seeking of self rather than God, the striving for personal emolument rather than His honor and glory?”⁹

The implied answer is “yes.” St. Francis of Assisi shows why.

St. Francis

St. Francis of Assisi did what St. Paul tells us to do: He “put on Christ,” not the glorified Christ, but the meekness and humility of Christ, the poverty and detachment of Christ, the self-effacement and the sufferings of Christ.

The Evangelical Christ Francis saw by faith, and loved so deeply and hoped to become identified with so completely, was the humble Christ. Francis was swept off his feet by the “humility” of the Second Person, emptying Himself of honor, Who chose a birth-place humble and poor, Who gave up the treasures of heaven for the poverty of earth. Francis, of course, had to reverse this to be like his Master, by eschewing the “poverty” of earth to gain the treasures of heaven. If Christ showed His humility for our imitation by being poor, then Francis would be poor to imitate the humility of Christ, too. What better norm was there to this end, this discovery in self of the humility of Christ, than by adopting the outward appearance of Christ? He play-acted Christ’s self-effacement like a true actor, who lives the part. He adopted Christ’s hunger, his poverty, his lack of solicitude for material goods. He wandered with Christ, like Christ, homeless, without anything of his own. He even died the crucifixion of Christ in the stigmata he bore, a testimony of his Master that Francis was indeed a true actor, and a Christlike humble one.

The humility of Francis made him poor. To have had more than Christ would have made him seem outwardly more than Christ, and the servant, the minor, is not greater than the Master. To have more than the brothers of Christ, all mankind, even God’s lesser creatures, would have made him appear also more than these. This could not be, for Francis imitated the Master Who is meek and humble of heart.

This humility of Francis, that expressed itself most perfectly in

⁹ *Ibid.*

conformity to Christ rather than to the world, that made Francis so aware of the brotherhood of man and the oneness of God in all creatures, gives us a key to the practice of moderation in the Christian family.

The Christian Family

I cannot describe a typical Christian family. Beyond the most obvious of generalizations about Christian families I cannot typify one, because no one of them reacts *spiritually* to our economic stimuli in the same way. In this paper it is above all imperative that judgment is passed on the internal and spiritual reaction of a family to the world around it. Especially in a nation like ours, so blessed with an overabundance of material goods, it is only too easy to misjudge the spirituality of a family on the basis of appearances.

We will not adopt any family as typical, then. Our family shall remain rather mythical. Its faults shall remain possible, and its geographical or economic location undefined. If, in stating extremes, I should use the word "suburban," I do not wish to imply that this is a fault specifically suburban. It shall be a fault of which any family—rural, urban, suburban or rurban—may be guilty in this highly complex culture of ours. Lastly, even if the temptation to have everything is greatest among the affluent, it by no means follows that the have-nots are entirely sinless. Greed, avarice and lack of due moderation are not unknown vices among the poor. At any rate, the key solution fits everyone.

Our mythical family that lives anywhere and is tempted to have everything, has a large lot, a beautiful home, a cabin in the north woods, two cars, three radios, two television sets, one of them portable, a "hi-fi," a boat, motor and trailer complete with controls, a washer, dryer, refrigerator, deep-freeze, outdoor grill—and gadgets too numerous to mention.

Its income may be \$8,000 a year and upwards. The family may have already "arrived" or it may be up to its neck in debt paying for its home. It is already dreaming of a larger home with an outdoor pool. The next cruiser, traded upwards, will sleep six.

"Our national prosperity," says Fr. Greeley,¹⁰ "is based on a constantly expanding economy. . . . If our economy is to remain healthy, it must constantly produce and sell more goods. If more goods are to be bought, however, more people must feel they need them. So our economy is geared to constantly expanding human needs; and our advertising is fashioned to create these needs."

Consequently, everywhere it turns, this family—man, woman and child—is bombarded with the need to buy, buy, buy, through commercials on TV, radio, magazines and papers.

More often than not these advertisements play upon a man's *pride* and ambition, his sense of dignity, his "obligation" to see to it that his family has every advantage. He must maintain his status, a status he really does not have, a status that he is creating by getting what the status, the one beyond, demands. There is really no time for judgment. The end and aim of overproduction and fast selling is calculated to obscure or postpone any judgment on the matter. Material things are good. Each is bettered. All are bested, and the family is inferior that does not have the best.

Even if our mythical family is subject to high-pressure selling, and often succumbs to it by surrounding itself with an infinitude of gadgetry, it is not crassly materialistic. It might justify its needs on several scores. It may not even find it necessary to justify them, and unless it can be shown that it possesses too much for its own good, or that it is hurting someone else by buying to the hilt and enjoying to the full what it can have, all talk about Christian moderation will remain pointless.

It is to be remembered that this family is Christian. It is composed of good church members, sincere Catholics, more frequent communicants, perhaps, than their parents were. They actively participate in church affairs. They are well-founded in faith. They donate freely to church support and to many other charities, ecclesiastical and civic. The parents are deeply concerned about the religious education of their children: they settle around churches with schools attached.

The question is, if the heart is where the treasure is, which is the treasure? Can true Christianity operate under these conditions that savor of compromise? Granted that there is compromise, is

¹⁰ *The Church and the Suburbs* (New York: Sheed and Ward, 1959), p. 53.

it a fair one? Have the virtues of prudence and temperance, supernaturalized and enlightened by faith, shown these good Christians the middle and virtuous mean between due earthly care for material things and proper concern for the last end?

It seems not. It appears that the head of this family is unduly solicitous and overly worried. Fr. Greeley, who knows the suburban family well—and we will apply this to our family—has this to say: “the suburbanite is often ridden by anxiety and fear. He worries about his job, he worries about The Bomb, he worries about the stock market, he worries about the property values, he worries about a depression, he worries about his ulcer, he worries about his heart, he worries about his children (especially the teen-age ones), he worries about inflation, and last of all he worries about his worries. For, if he were well-adjusted, he would not worry, and he knows he should be well-adjusted.”¹¹

Granted there is a feeling of maladjustment, does it arise from a deep sense of Christian values? Does the average Christian family recognize a sharp contrast between the Gospel message preached Sunday after Sunday and the demands of daily living, and does it, therefore, acknowledge conflict between the two? Or has the whole spirit of Christ’s and Paul’s message about material things become obscured in the thought that anything Christ says about Providence, worldly goods and earthly cares are “mere” and unrealistic counsels?

Let us assume that the latter is the case. Whether it is or not does not really matter. If there are Christian families that have been duped into placing too much stress on material things, there is a way to lead them back to the practice of moderation. If the family has successfully resisted the trend to overevaluate worldly goods, there is a way to lead them to a more perfect renunciation of them in the spirit of the Gospels. The following considerations will apply to both.

An Economic Consideration

The drive for status and a careless amassing of goods can hurt the nation. If it does, the economic question becomes a moral one

¹¹ *Ibid.*, p. 37.

for it involves the common good. Immoderate buying and uncontrolled spending can lead the country to the brink of chaos. Buying is immoderate when the commodity purchased is not commensurate with need. Uncontrolled spending is the purchase of any commodity on the basis of false need or artificially induced demand. We have already noted that our economy is dependent upon artificially produced need, such as that so often induced by psychological advertising. This falsely induced need creates goods, and gluts the market with too many used but unsaleable useful ones. Labor produces too much, and competitive advertising, which raises the price and also wages, must create an "immoderate" need, based upon an appeal to dignity, status, health, beauty, etc. Immoderate needs so created demand higher wages. Higher wages, ever spiraling upwards, bring on inflation. Inflation is a moral evil, because it works against the common good.

In an article that appeared in *Our Sunday Visitor*,¹² Fr. Howes, a graduate student in city and regional planning at MIT, calls inflation a gluttony, an "overindulgence of individuals and groups in prosperity."

In this article, "Inflation's a Moral Evil, too," he very clearly outlines in ten points the disorders caused by uncontrolled inflation. These are some of them:

Uncontrolled inflation centralizes the ambition of individuals and groups on monetary recompense rather than on social service, loyalty, civic duty. . . . By demanding an ever-increasing outlay, reduces the independence of the local community . . . tends to focus control in central government agencies. . . . Since it almost always operates unevenly, tends to by-pass people with fixed incomes and savings. . . . Uncontrolled inflation tends to make it difficult to fill service vocations in society. . . . It is harder, in a runaway inflationary economy to interest young people in vocations with a relatively low price tag even though in point of human impact these may be the vocations which most need competent filling. . . . Uncontrolled inflation introduces an element of constant instability and restlessness into society. It robs the changing American community of that peace and self-contemplation it so urgently requires as it faces the future.

If inflation is a gluttony, an overindulgence of people in prosperity, with such serious consequences, then the lack of moderation in amassing things simply because they can be afforded, is against

¹² *Our Sunday Visitor*, XLIX (July 31, 1960), No. 14.

justice. Consequently, Christ's "counsels" about wealth involve everyone—not only those who are striving for "religious" perfection.

Goods within the Family

Let us suppose that the family is quite as we described it. Whether in debt or out of it, it has amassed and keeps on amassing material goods. It cannot stop with the best it has. It must discard tomorrow as useless what today is good and useful. It does not move to a "better" location because it morally needs it, but rather to "better" its status. For the same reason it purchases a better car, a better boat, or a better anything else.

A family such as this can seriously hurt itself. If it buys whatever it can afford, simply to have the best, it is not only wasting its material resources, it is misdirecting its spiritual energies as well.

It may keep the father of the family unnecessarily and strenuously at work to provide the means and to maintain his position, or the mother of the family needlessly away from home for the same reason. It might imbue a child with an incorrect set of standards, for he may come to judge all community service in the light of status, in terms of material advantage.

It is difficult to understand how a family, if there is such a family, accustomed to getting anything it wants, because it wants and can have it, can ever learn the true value of things, the right concept of sacrifice. Sacrifice at very least demands moderation. Moderation tempers the will to have and to get. If the will to get proceeds unchecked, and if even the most affluent cannot always acquire what it wants, it is not too surprising to discover that delinquency, whether teen-age or adult, is commensurate with our rise in living standards.

In view of this it is terrifying to consider what the spirit of immoderate getting will wreak upon our nation should it fall upon calamitous times of depression or global war, or to what extent the unmoderated will go, when they cannot have what they want, when they are frustrated by a push button that will not turn on a gas jet, a light or an air conditioner.

When the status symbol has perished, the status will go with it. It will perish, too, because it is unrealistic, because it is selfish, be-

cause it does not take into account the community of men, that will one day call it to account. What, then, will happen to the conformist? Will he adopt a new conformity, even worse than the first, because it is all he knows? Or will this open his eyes to personalism? That is unlikely. Personalism demands a sense of altruistic sacrifice.

The Mystical Body

Overmuch concern with personal cares and the quest of material goods hurts the Mystical Body. Aside from the harm it does to the individual, and so to the Mystical Body, or to the nation, it loses sight of the requirements and the dignity of other men. The constant climb for success, a continual struggle to amass worldly goods in stride, obscures the vision of God, because it cannot see Him in men, and that is the only way we can see Him. The amassing of unnecessary goods robs the children of God, for, according to St. Augustine, "The superfluities of the rich are the necessities of the poor. They who possess superfluities possess the goods of others."¹³

How Far Must a Family Go?

For families, what is the spirit of the Gospel in relation to material goods? Obviously Christ does not demand actual renunciation of all goods. Families cannot live without them. Once it is recognized that Christ counsels here, does it mean there is not at least a spirit of counsel that applies to everyone? Is there no limit to what we might possess? Is there no obligation to draw a line?

When St. Paul speaks of self-abasement or humiliation of self or detachment, is he writing for all Christians or only for those who must strive for perfection? If so, what does he mean?

Did Francis and Clare and the many saintly members of the Third Order that followed adopt the attitude they did as saints or as everyday Christians? Why is there so much diversity among Christians as to the extent of the obligation of "counsels"? Why are some Christians more conscious than others of the needs of their fellowmen, and feel a greater responsibility toward them?

¹³ J. Michael McCloskey, *The Catholic Worker Movement* (pamphlet), p. 3.

One question a good Christian so often asks after hearing a sermon on retrenchment or moderation is this: Shall I give up my large house, or my "hi-fi" or my deepfreeze?

There is no direct answer to such a question. Directly it misses the point. It reduces the Evangelical message to a discussion of trivia, whereas the Gospel message is a spirit and a perspective.

The answer to such questions is indirect. The Christian must first ask what the spirit of Christ and the Gospel perspective is. The answer to his question is hidden in the following sources:

1. A meditative consideration of the Gospels themselves.
2. A search of the Scriptures, especially the Epistles.
3. A careful reading of the lives of the saints, especially those of the Third Order. Because many of them are laymen, their grasp of, and contribution to, the science of Christian living is invaluable.
4. A study of modern lay movements of all kinds, such as the Catholic Worker Movement. These are imbued with the spirit of Christ and Francis.
It is already assumed that our family consists of at least "sacramental" Catholics;¹⁴ so the "ordinary" means of grace are omitted from this discussion.
5. A close study of the Encyclicals and the solid works related to them or based upon them.

All these will develop a Christian perspective. Only after the Christian has gained this perspective can he answer his questions about material goods, and only he can answer them to his own satisfaction. If he gains this perspective, he will have found the key to most of his specific problems. He will have found *humility*, for this is Christ, as we have seen. This is Paul. This is Francis. This is the secret to self-renunciation and sanctity.

Humility saved Paul at Damascus, where he "ate crow." True humility turned Francis back to face the people, his boastful venture to accomplish heroic deeds unaccomplished. Humility became

¹⁴ Xavier Harris, O.F.M., "The Franciscan Answer to the Problem of the Sacramental Catholic," *Theology in Daily Life* (Washington, D.C.: FEC Report XXXIV, 1953), 110 ff.

his garb and his meat, to do the will of Christ, as Christ's food was to do the will of His Father.

St. Clare lost her beautiful tresses and noble dress to humility, and clothed King Louis in a hair shirt. Humility is the glass through which the dedicated Catholic layman sees the value of every human soul and goes in quest of it, "not to save but to be saved."¹⁵

The predominant vice of man is and has always been pride and vanity. The psychology of advertising knows this and works upon it.

"Status" demands unquestioning conformity to a false world, and blinds a person to the need for full conformity with Christ.

The undue cult of the body that Francis of Assisi called brother ass is vanity. The cultist is a material blasphemer, because he is trying to conceal its God-given animality. Perhaps he thinks he should deserve more, a glorified body, but this he does not unless he has died with Christ, and that demands humility.

Vanity surrounds a person with an overabundance of goods which feeds his belief that they increase his stature. Only the immediate neighborhood might be impressed. The neighborhood of man reaches to the ends of the earth.

Vanity leads to overindulgence in the goods of this world. It makes a man seem what he really is not and to act accordingly. The community of men suffers the consequences.

Conclusion: We Must Learn to Ask "What For?"

To all this the Christian family must learn to ask one question—"what for?" A Christian's faith and a Christian perspective gained through the above inquiries will teach him why.

When "status" makes demands, the Christian must ask "what for?" To every commercial he must ask "what for?" and teach his children to ask the same question. Many Christian families do this. True Christian perspective will avoid the pitfall of rationalization in a given case, because Christian humility will often be able to say: I do not really need this. Then we shall have acquired the gift of Christian moderation.

Franciscan moderation is Christian moderation as seen through

¹⁵ Cf. *The Catholic Worker Movement, ut supra*, p. 2.

the eyes of Francis. Franciscan moderation, so seemingly extreme, is based on perfect humility. Humility eminently is the Franciscan key to sanctity.

This humility teaches us our proper place in all creation. It lowers attitude of self, but puts us in a position to see God more clearly through His creatures.

What we gain from moderation learned in all humility is sacrifice, self-renunciation, and therefore a broader charity. Our littleness, then, becomes a bigness that can spill itself out over a world that still has lepers and orphans, county poor houses and slums. Humility discovered their existence to Francis. Why cannot it do the same for us?

I offer, then, Francis' humility to a Christian people in quest of moderation. Only humility in a world dedicated to fruitless pursuits and aimless ends has sense enough to ask "what for?"

Only a humility developed along the lines of true, Christian perspective can render a correct answer.



TECHNIQUES FOR COMMUNICATION IN FAMILY LIFE

CARROLL F. TAGESON, O.F.M.

Many and varied are the human problems encountered by the parish priest in the front parlor of his rectory. Not a few of them deal with the family difficulties of his parishioners. A typical evening might find him confronted with a young married couple, sitting as far apart as possible, who proclaim that they are on the verge of divorce and wish to receive ecclesiastical permission to separate. Sadly the pastoral counselor notes the bitter glares, the acid mutual accusations, and wonders to himself how what had been so promising a beginning could ever have ended in such tragedy. How can two people, once deeply in love, ever arrive at the point where they cannot even speak to one another without the harsh tones of anger and hatred? And what can he do, what words can he possibly find, to restore a bond that seems so irrevocably broken?

The same evening may find him facing an irate mother, with sullen teen-age son in tow, who announces tearfully and in obvious desperation: "Here, Father, you talk to Jimmie. I'm through trying! I just can't seem to make him see what he's doing to himself, to me, to his brothers and sisters, by hanging around that no-good bunch of delinquents he's been associating with." And out she storms, leaving her son to face the priest, presumably hoping that by some miracle of grace something will be said that will impress the boy and solve the problem. What does one do in a situation like this? Who is at fault? What is it that changes a dutiful son into a stranger to his own family?

One thing is clear. In all such cases it is evident that the bond of communication has broken down between husband and wife, between parents and children. It is certainly no exaggeration to insist that good communication is basic for sound family relationships. Where it does not exist, friction and trouble inevitably arise, misunderstandings grow and develop, psychological distance is

created between once-close members of a family, and the conditions are laid down for eventual tragedy and heartbreak.

To this important area, modern psychology has something of great value to contribute as a result of extensive recent studies of communication processes, group and individual, verbal and non-verbal. The present treatment of this subject will be restricted to factors of communication which have been investigated in the counseling relationship, especially the verbal communication variables which have been found to be important in the one-to-one relationship of client and counselor. Other contemporary approaches might prove, on analysis, to be just as helpful, but the familiarity of the author with this field and the extensive research conducted in it by others dictates the present emphasis.

A Phenomenological Approach

What, then, does a psychological counselor try to do when dealing with people who come to him for help with their problems? How does he go about establishing the basis for effective communication with his client? First of all, he is thoroughly convinced that to be of any real and lasting help to his client, he must thoroughly understand his point of view. He is convinced, from his knowledge of personality theory as well as from experience, that every individual sees the world he lives in from a unique, highly personal point of view and acts accordingly.

Consequently, to understand your behavior, why you react the way you do to certain people, events or situations in your life, the psychologist must somehow manage to penetrate beyond the external mask that you offer to the gaze of others, and see the world through your eyes, experience it as you experience it, as far as this is possible. Only to the extent that this is possible, will he be able to help you. Otherwise he makes himself liable to snap judgments about your behavior, misunderstandings concerning your unseen motives, a possible total lack of comprehension of the real issues at stake in the problems you face. This seeking to understand how the private world of your experience looks to you goes by the imposing name of "the phenomenological approach."

An illustration, borrowed from some forgotten source, may serve

to clarify what is meant. A little girl was being taken by her mother to dinner in the apartment of an aunt in New York City. As they were walking through Central Park they happened to pass a pond whose surface was covered with a greenish scum. The little girl leaned over, scooped up some of it, and asked her mother what it was. The mother, irritated, slapped her hand, told her it was poison, and that on no account was she ever to touch it again or, worse yet, put it into her mouth. The incident was apparently forgotten and they went on their way. At dinner later that evening, the little girl suddenly burst into passionate, frightened sobs. Completely bewildered, her mother and aunt could only get from her the wild accusation: "Auntie hates me! She hates me!" Forced to take her home, the child's mother angrily scolded her for her foolishness and ingratitude. Only much later did she discover the reason for her daughter's strange behavior. On the dinner-plate served by her aunt had been a portion of mashed, green spinach. The child had immediately associated the spinach with the "poisonous" scum on the pond and had drawn her own conclusions, based on her own private world of experience!

The first goal of a good counselor, then, is to see the world through his client's eyes, to grasp the unique, unparalleled personal reactions of this unique, unparalleled individual before him. And so he listens. He listens and listens and listens as the client pours out his story, the story of his fears, his discouragements, his frustrations and forlorn hopes. He interrupts only to make sure that he understands, or to convey his intense desire to understand, asking: "is this what you mean? have I got this right now—? you felt this or that way about it, is that right?"

The Reflective Response

This type of question or statement, seeking clarification of the client's meaning, is technically known as the reflective or understanding response. It is "reflective" not merely in the usual sense of "thoughtful," but in the sense that it places emphasis on an attempt to pick up the client's personal meaning, feeling, experience; thus "reflecting" it, turning it back to the client for the purpose of clarification and deeper understanding. It certainly is not the only

way to arrive at a grasp of another's private world of experience, but it has been found to be one of the most successful methods of doing so. It immediately anchors the discussion to that level, the level of the individual's experiencing, not the level of external "facts."

A friend, for example, may say to you: "It's awfully hot today, isn't it?" You may not think so at all, and the thermometer may bear you out, and so you may say: "No, it isn't. In fact, it's rather cool!" The discussion is now on the level of fact: objectively, it is either a warm day or it is not. On that score one of you is right, the other wrong.

But suppose you were to make a reflective response: "The weather seems much too warm to you today?" This really implies: "I accept your experience (even though it disagrees with my own). Obviously this is what you feel. Would you like to tell me more about it?" Now you are on the private, phenomenological level, seeking to understand your friend's rather unique experience, drawing him on to a further explanation.

The Need for Empathy

This leads to a further point of perhaps even greater importance. Not only must our model counselor (and, as shall be seen, our model husband, wife, or parent) strive with might and main to see the world through his client's eyes, he must also be genuinely interested, warmly interested, in said client. He must never treat him as an object to be gazed at through a psychological microscope, pinched, prodded, dissected, tagged with a label, and filed away in some classificatory pigeonhole. He must treat his client as a person, with respect, dignity, warmth, and genuine fellow-feeling. This is an attitude which the counselor must really have toward his fellow-men who come to him with their problems. It is not something that can be feigned, or put on like a cloak or reassuring mask. Nor is it something that can be learned as a kind of technique, like the process of test analysis, or the "macaroni system" for remembering names and dates. To be truly effective, a counselor must already have such an attitude towards people before he even begins to learn about theory or principles or techniques.

The technical term for it is 'empathy, a word that eludes precise definition. In this context it means the ability to feel into another person's difficulties and problems, to do so with almost complete understanding together with a warm-hearted concern for his welfare, yet tempered by a sense of deep respect for his integrity and autonomy as a unique individual. Sympathy can be superficial, sentimental, and at times overdone to the point of suffocation. Empathy is never so. It is deep, restrained, always respectful of the other's dignity as a free human person. Empathy implies a willingness to help, but only at the pace and to the extent determined by the other. If this permission to help is not granted, the empathic person is willing to accept that also, respect it, and wait patiently in the wings until called upon.

The Counseling Atmosphere

By merely trying to understand the client's reactions, feelings, and individual point of view, the counselor begins to create an *atmosphere* in which the client is freed to solve his or her own problem. Many psychologists now believe that this is the counselor's principal function: to serve as an *alter ego* for the client, to become a kind of mirror in which the client, without fear of being punished, or judged and found wanting, can see accurately reflected his own feelings and views and motives and mistakes, and still emerge from the experience with the conviction that someone believes in him, respects him no matter what he has brought out for view, regards him as a person worthy of consideration in his own right.

And it is precisely by the counselor's single-minded attempt to understand as thoroughly as possible the experience of the person before him that he succeeds in creating such an atmosphere. The client quickly discovers, with suspicion at first, but with gradually dawning hope and appreciation, that he can truly be himself with this person. He need not defend himself, because he is not being attacked. He need not hide his real feelings, ashamed though he may be of them, because he is not being judged or punished for having them. He can look himself squarely in the eye, see himself as he really is in the mirror which the counselor holds up to his gaze, and yet not despair. Why? Because no matter what he brings

up, no matter what unsavory and spiteful and selfish and petty feelings he dredges up and holds before that living mirror, he is not rejected by it. He is simply understood. The warm, empathic, compassionate interest is still there, unperturbed and as genuine as ever.

It must not be inferred that the counselor indicates *approval* of all he sees. He does not say in effect: "Go ahead and be petty, mean, selfish, suspicious, domineering or spiteful." Instead, by his attitude he implies: "Yes, I see all this, and some of it is not very pretty, but I still feel, in spite of the worst you can say about yourself, that you are a human being worthy of my respect and interest and concern, no matter what you have done or felt or been in the past. My regard for you is *unconditional*—nothing you can say or do will change it."

And the result of all this is sometimes almost miraculous. In such an atmosphere of unconditional positive regard, the client can breathe freely, relax completely, and perhaps for the first time in his life is enabled to let down the barriers that have prevented him from arriving at a solution of his personal problems. Understanding himself better, his own motives and feelings and reactions, he can face with confidence the things that he has done wrong when dealing with these problems in the past. With newly found self-respect, he can look at and try out fresh solutions, take a fresh view of himself and others, and often come up with a far better personal solution than any outsider could possibly hope to offer. And if the counselor does offer suggestions or advice, they can then be accepted, because the client knows he is respected and that the suggestions are truly offered for his own good.

Applications to Family Life

We come finally to the application of these principles and techniques to family life. From one point of view, family life can be looked upon as a complex series of intimate personal relationships: the relationships between husband and wife, parents and children, children to parents and among themselves. In this respect certain analogies can be drawn between family life and the intimate personal relationship which is counseling.

The basic thesis here being offered is this: if the same sort of atmosphere could be generated in the family circle that is generated in the counseling situation previously described, would not this make for smoother, more harmonious family living? More specifically, if the members of a given family were to adopt the same attitudes towards one another that the model counselor adopts towards his clients, would not many difficulties and problems commonly encountered be forestalled or despatched with considerably more ease than is usually the case?

After all, what has happened to families which are continually plagued by discord and strife? Odds are that in almost every instance discord arises because communication has broken down between the family members. Every parish priest has encountered families, Catholic families, where husbands and wives have not shared a confidence, a dream or aspiration, a problem or difficulty for years on end. Families where the marriage partners seem to have signed a kind of armed truce, precariously carried out in an atmosphere of bitterness and mutual reproach. Families where the wife, subconsciously perhaps, but quite effectively, has driven her husband into alcoholism or infidelity; or where the husband by his inconsiderate, domineering attitude has forced his wife into a literal martyrdom of slavish drudgery. The list is inexhaustible, and tragic to the point of tears. It is no wonder that the French Catholic author Bernanos has the protagonist of his novel *Diary of a Country Priest* say, almost despairingly: "I pray for families every day!"

There are, of course, a host of lesser but still quite annoying disagreements and misunderstandings too: the sometimes nerve-wracking job of dealing with the perplexing behavior of teen-aged sons and daughters, the quarrels over spending and bills, the annoying mannerisms and thoughtlessness of children and parents alike.

A Question of Atmosphere

These problems could be prevented or solved as they arise if each member of the family would encourage an atmosphere of mutual respect and regard for one another's feelings, and would

strive to foster the sort of empathic understanding of one another which has just been described.

Consider the actual case of a worried mother whose teen-age son was cutting classes and associating with undesirable companions. The parents, good people who had sacrificed many comforts for the welfare of their children, had been shocked by the reports of their son's behavior. Their feelings severely hurt, they had lectured the boy literally for hours and had punished him by forbidding him to leave the house during his free time for over three weeks. Once during that period, out of sheer boredom, he had sneaked away and been picked up by juvenile authorities on a charge of petty theft. Stunned, his parents went to their parish priest for assistance and were referred to a counseling psychologist. Using the approach outlined earlier, the counselor was able to discover what the principal problem was in less than two interviews with the boy.

When the boy realized that the counselor was simply trying to see his point of view and that he was respected and liked, he opened his heart, pouring out a flood of resentment against his well-meaning parents for forcing him to attend a course of studies he detested in preparation for a career in which he had not the slightest interest. The parents had hoped the boy would become a doctor and had gone to considerable expense to send him to a private school which offered the type of course leading to such a career. The boy, who incidentally did not even have sufficient talent for such studies, wanted none of it. His delinquent behavior seemed caused by resentment and sheer boredom. Seeing the world through his eyes, one could scarcely blame him. The case was resolved rather satisfactorily, but why did it have to go so far? Why did it even reach the point where it had to be brought to the attention of a psychologist?

If the boy's parents had 1) listened to him and been alert to his feelings, and 2) realized that the boy as an autonomous individual had the right to choose his own vocation, family counseling would have been unnecessary. This is said in full realization of the fact that teen-agers, if left entirely on their own, are prone to make impetuous and imprudent decisions. They sorely need the guidance

of more prudent adults and, indeed, want it. But, again, it is the *atmosphere* in which guidance is given that is all-important. When proffered in a manner that runs roughshod over their feelings and sense of self-respect, they resentfully reject it. The boy in the case just mentioned was at first rebellious to any suggestion offered by any adult, no matter how objectively sound the advice might have been. But when treated with respect, when allowed to air his feelings thoroughly while being shown that he was regarded as having rights and worth of his own, he was quite willing to listen to reason.

Some Predicted Effects

In a recent paper which touches briefly on this very topic, Fr. Augustin Ramirez, O.F.M., indicates some of the beneficial effects that would arise if the atmosphere found in the counseling relationship could be applied to family life:

1. Husbands and wives would be perfectly open with one another in expressing *all* their feelings. At first sight, the open and straight-forward expression and communication of feelings might be considered dangerous to the good relations of the family, but it has been found to be just the contrary. The expression of negative feelings, especially of anger, resentment, shame, jealousy, etc., has a destructive effect only when there is an explosion of unrecognized and unowned feelings that burst with all the fury of pent-up emotions at the *inappropriate* time and situation. But it has no such disastrous effects when it takes place in the acceptant atmosphere of empathic understanding and mutual respect.

As one psychologist, Carl Rogers, put it in a recent lecture: "As the client is able to pour out, in all their accumulated anguish, fury, despair, or fear, the emotions which he has been feeling, and he accepts these feelings as his own, they lose their explosiveness. Hence he is more able to express, in any specific family relationship, the feelings aroused by that relationship. Since they do not carry such overload from the past, they are more appropriate, and more likely to be understood. Gradually the individual finds himself expressing his feelings when they occur, not at some much later point after they have burned and festered him."

2. Family relations would be based on the real personality of each member of the family and not on mere pretenses. This will assure the family stability. [Fr. Ramirez is not here advocating that a husband and wife who are angry with one another should start throwing the furniture around as an expression of their anger. But they should *admit* to each other that in the present situation they feel angry or hurt or resentful, and then immediately try to see the other partner's point of view.

This applies with equal strength to *positive* feelings. How many marriages sour because couples refuse to express or even admit to themselves feelings of tenderness and love and sensitivity? Husbands especially are

liable to this pretense, perhaps because the prevailing culture intimates to them that it is not manly to express the tenderness they actually feel.]

3. Communication among members of the family would be improved. This will naturally follow if husband and wife, parents and children, endeavor to understand each other empathically. This will necessarily make the others feel accepted and loved.

An example may serve to illustrate how this might work with even very young children. Little Billy, five years old, has been an only child until a baby sister is born into the family. A few months later, his mother finds him leaning over the crib, hitting his baby sister on the head with a rattle. Frequent reaction? Mother roughly grabs the rattle away from him, slaps him soundly, and warns: "Billy! Don't you *dare* do anything like that again!"

But suppose one attempts to look at the incident through Billy's young eyes. He has been the center of attention in his circumscribed little world up to this point, the little king of the household. Suddenly a rival is introduced, seemingly from nowhere as far as he is concerned. Naturally he is going to be jealous and angry and will attempt to express these feelings in his childish way.

Would it not have been better to understand this, take the rattle firmly but gently away from him, tell him that mother fully understands how he feels but that we just do not do this sort of thing when we feel that way, and then show him a little extra affection? Otherwise, if handled roughly, Billy is going to feel more than ever that he no longer counts. Mother is very angry with him for doing what he did. Thereafter, whenever he feels jealous of baby sister, as he invariably will at times, the feeling will frighten him. It will carry with it the threat of mother's wrath, a fearful thing to a young child so dependent in his narrow world of experience on her affection. As a result he may begin to deny or distort his own rather vivid experiences and feelings. If this happens often enough and intensely enough, the groundwork is laid for possible severe damage to his emotional stability.

Young children, when crossed, often become excited and state that they hate their parents, sometimes rather vehemently. Do they? Perhaps so, for the moment, but certainly not in any adult sense of the term. As a matter of fact, when they have said such a thing they also experience a great deal of fear that their little world will

collapse around them, that they have lost forever any right to their parents' affection! What a blessed feeling of relief and security is theirs when an understanding parent accepts their experience of anger calmly, remains firm in his or her corrective action, but indicates no change in the bond of affection that lies between them.

There is no intention here of condoning destructive behavior. Children must be taught moral principles of conduct. There is, however, an old Christian saying that applies here: "Hate the sin, but love the sinner." And how better love him than by showing that one wants to, and does, *understand* him, his feelings and motives and weaknesses?

Fr. Ramirez concludes his predictions by stating:

The reason for the easier and happier communication among the various members of the family is that defenses and barriers are broken down by positive regard and empathic understanding. They cease to be on their guard because they do not have to depend on pretenses in order to live together. And the more they communicate with each other on a real, open and sincere basis, the greater will be their joy of living together and sharing with each other, not only a common bread and shelter, but their most intimate feelings, thoughts and ideals.

Suggestions for Training

Admittedly the difficulties involved in attempting to train families in these methods of optimum communication are formidable. In an attempt to descend from the theoretical to the practical plane, the following suggestions are tentatively offered. No illusions are harbored concerning their originality, adequacy, or exhaustiveness.

1. Premarital instructions might well include one or two sessions devoted to an investigation of areas of experience in which communication difficulties already give promise of arising. Do the prospective marriage partners fully understand and accept one another's feelings on such important topics as financial planning, differences in social and educational background, sex, child-training procedures, recreation, and similar problems? Sufficient time is not usually available to the pastoral counselor for a thorough treatment of all these aspects of married life, but an effort could be made to instruct the young couple in the techniques of good communication so that differences can be handled as they arise.

2. Authors of manuals and books on marriage might profitably include a chapter on this problem of communication, emphasizing its fundamental importance and presenting, with frequent and varied examples taken from actual experience, these or similar techniques for its improvement.

3. Marriage and family counseling, especially when conducted in a client-centered way, have proved to be for many couples a remedial "school" in which, through the example of the counselor himself and the atmosphere he has established, they have re-learned the attitudes and techniques favorable to good communication.

4. Retreat-masters who conduct the various forms of family retreats that have recently attained considerable and deserved popularity might acquaint themselves with these or similar techniques and present them in one or more scheduled conferences.

5. The Christian Family Movement, Cana and pre-Cana groups, and similar couple-centered movements within the Church would do well to investigate this problem in their program of inquiries, and attempt to devise effective means of instructing families in the basic principles here and elsewhere proposed for its solution.

6. Adult education courses, discussion and study clubs, P.T.A. groups and similar organizations might include this topic in their programs and deliberations.

Once married couples arrive at a better understanding of the principles and techniques of effective communication, and begin to put them into effect, it can be hoped that children will learn by their example and instruction, to the great profit of succeeding generations.

A New Look at Old Values

One final observation seems necessary. All that has been said, though couched in the terms of modern psychology, should have a familiar ring to Catholic readers. What, after all, are "empathic understanding" and "unconditional positive regard" except the Christian virtue of charity, the Christian concept of love? Does not the notion of the intrinsic worth of the individual—man, woman or child—originally stem from our Catholic Christian tradition? Why, then, go to the modern psychologist for our ideas?

For two reasons: 1) Counseling psychology would be unnecessary if Christian notions and traditions had prevailed. But family life, even among Catholics, has too often failed to live up to the standards and values given us by Christ. The mere existence of psychological counseling as a profession is evidence of this.

2) Modern counseling theory can give us fresh insights, a new look at our ancient traditions. It would seem we need that new look badly. But most important of all, it can give us new *techniques*, new methods of implementing these traditions. It can show us not only *what* must be done—we should already know that!—but *how* to do it! In practical, concrete ways we know how best to foster empathic understanding and the open, free communication in family relationships which will enable us to put our Christian values and principles into practice once again.

The need is urgent; the techniques are available. It is sincerely hoped that our Catholic family leaders will not hesitate to study them carefully and borrow them freely.

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DISCUSSION

AIDAN CARR, O.F.M.Conv.:—Father Carroll's penetrating and well-balanced paper underscores the basic need, from the strictly natural and psychological point of view, of inter-communication within the family constellation—based upon the willingness to understand others as persons. It is refreshing to see a scientific approach that takes into account, without explicitly saying so, the value of the traditional Christian teaching on the readiness to put oneself in the place of another.

Clearly, as priests and educators, and as Franciscans who strive to exemplify charity within our religious family life, we would envision the problems touched upon by Father Carroll as best resolved through a genuine synthesis between Catholic doctrine and psychological insights. When we take such texts as: "Judge not . . ."—"Carry one another's burdens . . ."—"Do unto others . . ."—" . . . the mote in thy brother's eye . . .," and apply them to our inter-personal relationships with those with whom we happen to live, we see how manifestly true it is that Christ teaches all men for all times. We do not mean to appropriate all the credit to the Church (!) for wisdom relative to human experience, but at the same time we, of course, stress the need to supernaturalize all natural truth to the extent that this is compatible with our theology. And whether a truth happens to come from a non-believer or a believer, all truth is ultimately Christ's and so the Church's.

Especially important, I think, is Father's insistence upon empathy and the readiness to regard others with unconditional positive respect. This includes the preparation in the will to substitute oneself in the place of another. It is a transcendent truth of the moral and religious order that Christ substituted Himself for us in His Passion. And this divinely heroic surrender both begets our love for Him and sets the example of self-sacrifice for us toward our fellowmen.

Unconditional personal positive regard for others does not include the condoning of sin but a seeing-through beyond sin to the soul caught up in its snares. Christ had that sort of attitude toward Mary Magdalen and the woman at the well of Jacob. We improve others by trying to love them despite all, rather than by an *a priori* proneness to downgrade them in their eyes and in ours.

Father Carroll has done a splendid job in bringing home to us who are not specialists in his field the vast importance for us as priests of applied psychological techniques and of a Christian rational interpretation of human personality.

It is well for us to bear in mind that professionals such as Father is can be of tremendous help to us in our counselling activities.



CHRISTIAN MOTHERS

BERTIN ROLL, O.F.M.CAP.

I ORIGIN

What strikes us particularly about the origin of the Christian Mothers' Confraternity is, that it was so spontaneous. It was not something that was foisted upon Catholic women, but something that grew out of themselves. It was one of those providential movements among the laity by which the Holy Spirit so often renews the spirit of the Church or of some group within the Church.

It was at a time, about the middle of the last century, when the modern forces undermining family life first began to lift their heads, that the Christian Mothers reacted in a spiritual and spiritualizing movement. It was a movement of self-defense and self-preservation.

In various parts of France, and especially in Lille, mothers began to gather to pray with and for one another, and to advise one another regarding the Christian rearing of their children.

The movement gradually solidified, and on May 1, 1850, the first conference of Christian Mothers was held in Lille, France, under the leadership of Louise Josson de Bilhem, a court official. In the course of time, the Mothers sought and found recognition from the bishop for their growing organization. Once that approval was given, the organization grew with leaps and bounds, throughout France and the neighboring countries, and soon over a million women were enrolled as members.¹

At present there are six Archconfraternities of Christian Mothers in the world. They are located in Paris, Rome, Regensburg (Ratisbon), Cracow, Einsidlen, and Pittsburgh. The society found its way into America at an early date, and on the 16th of January, 1881, the Confraternity of Christian Mothers canonically erected in St. Augustine's Church, 220 — 37th St., Pittsburgh 1, Pa., was raised to the rank of an Archconfraternity with the right of affiliating other Confraternities wherever the Ordinary approved.

Accordingly this organization is not something inherently Franciscan such as the Third Order of St. Francis. The other five Archconfraternities are directed by various communities. It just so happened that Rome saw fit to raise the Confraternity of Christian Mothers in St. Augustine's Church under the direction of the Capu-

¹ *Conference Booklet* p. 3f. Distributed by Archconfraternity of Christian Mothers, Pittsburgh 1, Pa.

chins to the rank of an Archconfraternity. Since 1881 it has been the privilege and responsibility of our Pennsylvania Province of St. Augustine to promote the work.

II STRUCTURE

What is the structure of this organization? How are Confraternities, which we like to call schools for mothers, established? Since the Confraternity of Christian Mothers is a canonical society the Application for Affiliation—obtainable at the Archconfraternity of Christian Mothers, 220—37th St., Pittsburgh 1, Pa.,—must be signed by the pastor and his Ordinary and returned to Pittsburgh. Then the diploma of affiliation is issued and the pastor or his delegate has the right to receive the married ladies into the organization. The Ceremony of Reception is found both in the *Manual for Directors and Officers* and in the *Conference Booklet*.

At the present writing there are almost twenty-six hundred Confraternities linked with our Archconfraternity in Pittsburgh. Units have been established throughout the United States. There are about seventy-five units in Canada. The Confraternity has found its way into Puerto Rico, Guam, the Fiji Islands, Honolulu, and at Airbases for the wives of American fliers in Germany, France, and Japan.

The States that are strongest in the number of affiliated Confraternities are: Pennsylvania, Wisconsin, New York, Minnesota, Michigan, Ohio, Illinois and North Dakota.

Many parishes are over-organized and under-spiritualized. One pastor admitted that there were forty-three different organizations in his parish. Accordingly to lessen the great number of meetings we permit and sometimes advocate the combination of societies. Common combinations are:

- Christian Mothers—Rosary Confraternity
- Christian Mothers' Club
- Christian Mothers and Guild
- Altar Society and Christian Wives and Mothers.

III PURPOSE

The Confraternity of Christian Mothers has for its object the Christian home education of children by truly Christian Mothers.

It plans to unite by observance of its rules and regulations all Christian ladies, married or widowed, who are willing to assist each other to attain this noble purpose. Under the special patronage of the "Mother of Sorrows" the members, whether blessed with children or not, are encouraged joyously and hopefully to undertake the important task of training and sanctifying the young souls entrusted to their care. They are schooled to edify each other by word and deed, to support one another by fervent prayers and thus become the mainstay of spiritual life within their own family, and a fruitful source of blessings to the community in which they live. This is the principal aim of all confraternities affiliated with the archconfraternity.

Marriage and the Confraternity

The primary purpose of marriage is the procreation and education of children. The main purpose of the Confraternity of Christian Mothers is the home education of children. It is evident, then, how membership in the Christian Mothers can be so vital in the life of a mother.

"The greatest educators in the world are mothers. Homes are their classrooms; children are their pupils. Rarely does anyone else leave as deep an influence on anyone as does a mother on her children. Win a mother for Christ and you may win a family for Christ."²

Obligation of Dads

This does not rule out the fact that dad is the head, the ruler, of the home and mother the heart, the helpmate, as the Church teaches us. Dad, however, because of our American economic system is usually taken away from the home during the day. This leaves the children under the charge of mother. Yet dad has just as much responsibility and obligation to train children as does his wife. Some dads say to me: "Don't get me in that business, Father. I bring my pay check home. It's my wife's job to train the children." That is false.

² *Mother Love Prayerbook*, Foreword (New York: Pustet Co.).

Home Education

What is the meaning of "home education of children"? It does not just mean that a report card be signed on the correct line. Nor does it only mean that mother or dad checks the homework of the children. Parents had better study with their children if they want them to become intelligent. Some rather dull pupils are being graduated these years. Parents complain: "We need a new school, Father." Others blame the teaching staff for not being competent. It is true we do not have a modern school in every parish or town. Nor do we have a brilliant priest, religious or lay teacher in every classroom. Yet these are not our major problems. Talents are wasted. Boys and girls are not made to study at home. Observe what happens in some homes. A boy has his books open but directly in line with the books is the TV set. He has one eye on TV and one on the books. He cannot read nor spell very well and lags in many subjects. Why? Because "he is not using his head." A girl has her record player blasting away, is answering the telephone and trying to do her homework in one operation. No wonder her school work suffers. We are a noisy nation. Parents, busy all day, will still have to be sacrificial enough to turn off the TV, radio and records, while the family studies. Only homes where there is a quiet hour, a definite time and a comfortable place to study will produce intelligent people.

"Home-education of children" means the character formation, the personality development of children. That does not take place in Church or in school but at home. We may learn to *study* in school, but we learn to *live* at home. In an ordinary parish the priests, Sisters and lay teachers have the children under their care only about eleven percent of the time each year. Parents have the children the other eighty-nine percent of the time. As one priest expressed it: "The Church and school must be backed up by the home and parents. Otherwise what we teach the children falls off on the way home."

Importance of Example

Virtues and faults tend to run in families based on the good or bad example of parents. If mother is the quiet, calm type, one who

can intelligently handle a difficult situation, the children over the years may learn to be patient. However, if mother is high-strung, the "atomic" type, children are exposed day after day for years to bursts of temper and may easily fall into the same fault.

Watch children play house. So much can thereby be learned about their parents. If a little girl, taking the part of a mother, quietly and calmly tells her children, her girl friends, what to do, that is the mother's system. Then listen to another girl's approach: "You get in here, right this minute. I told you to get in here—put that thing down and come over here . . ." She rattles on like a freight train, imitating her mother.

Shouting runs in families. The use of foul speech and uncharitable conversations are linked with certain families. Mixed marriages and divorces are rooted in families. A seasoned pastor can tell you all the "drink families" and all the "gambling families" of his parish. Boys and girls have their attitude towards love and marriage colored by watching their parents over the years. Said a teenage girl: "I'm not going to take a chance on marriage. I've been watching my mother and dad for sixteen years and all they do at home is argue and fight."

All this is home-education. You cannot obtain it in college, high school or grade school courses. This is what we learn only at home. Much of the home-education is received by children at a very impressionable age, when they are too immature to realize that dads and mothers, as all of us, are human and do make mistakes.

Tainted Confraternities

Unfortunately some so-called spiritual parish organizations are evaluated only by the size of their treasury. The files of the National Office of the Archconfraternity of Christian Mothers are filled with cards containing the dates that confraternities were affiliated with the archconfraternity. Some of the confraternities are now nothing more than cards in the files. Directors and members have allowed the beautiful spiritual ideals of the Confraternity of Christian Mothers to be overshadowed by material aims.

Parish bingos, socials, picnic dinners, raffles, card parties, and money-raising schemes have found willing workers in those who

are called Christian Mothers. Such confraternities and mothers have forgotten the main purpose of the organization. The Christian Mothers were approved by the Holy Father as a group who would pray together, sanctify themselves together, and discuss their family problems together. Then they were to go back into their homes and put Christ into the hearts of their husbands and children. This is the group, primarily a spiritual group, that the Holy Father Pope Pius IX approved and spoke so glowingly of: "Give me truly Christian Mothers and I will renew the face of the earth."

The Holy Father was not speaking of mothers who are united in card parties, but not in spiritual conferences and Holy Communion; mothers who are at every bingo but never at the bedside of another sick Christian Mother; mothers who raise funds for the parish, but fail to rear their children as good Catholics. These secondary aims have a place in our organization only if the primary purpose, the home education of the children, is being fostered. After all, the greatest contribution a mother makes to her parish is not her money but her goodness. A pastor has to have help from the mothers on parish affairs. To whom else could he turn? But a happy balance must be kept between the material and spiritual needs. The Church wants the hands but more so the hearts of mothers.

Sphere of Action

"The Society of Christian Mothers finds its sphere of action in the family; consequently, it is of the utmost importance for the present age. The Family, the School and the Church are the principal and primary factors of education; Church and School on the one hand, the Family on the other. . . . What will the Church and the School—although the latter is conducted on sound Christian principles, and the teachers are actuated by Christian motives and impelled by good will—what will and what can the Church and the School accomplish if the family, especially the heart and soul of the family, the mother, will not cooperate with and lend her aid to them? . . . Children are sent to school utterly neglected and without any previous preparation."³ A pastor told me that not one

³ *Manual for Directors and Officers* p. 15ff. Distributed by Archconfraternity of Christian Mothers (ACM).

of the children in his first grade on the opening school day could make the Sign of the Cross except a non-Catholic boy attending the Catholic school.

"The Confraternity will not attain its end by simply uniting the mothers in prayers; its scope is wider. It desires to instruct and educate the mothers in performing their duties, in practicing the virtues which would adorn their hearts; and by proper instructions at the regular meetings it strives to rouse them to renewed activity, to impress upon them the consciousness of their high vocation, and to inflame them with an ardent zeal."⁴

IV. ATTAINING THE PURPOSE

Now let's get down to the ordinary mother who belongs to a confraternity in her parish. How can the Confraternity of Christian Mothers give her the help she needs to be a good mother? Without a doubt the Father Director and Officers make or break a confraternity. The Director must instruct, guide and encourage the mothers regarding their responsibilities. If the meetings are well planned with official prayers and pointed instructions from the Father Director or guest speakers and helpful literature is made available, the members will go home from each meeting spiritually, intellectually and physically refreshed.

Official Prayers

The prayers set the tone.

Shed upon our hearts Your light and truth, that we may duly understand and appreciate the high duties of our vocation as Christian Mothers . . . Grant that we may lead to eternal life the souls of our children as well as our own.⁵

. . . I could have been a better mother, more patient, more self-sacrificing. My lips and heart could have prayed more often. There was no need for my critical remarks. I should have accepted my little pains and crosses without complaining. You know all my other faults. Please help me, Jesus, to get rid of all of them to prove my love for you. . . . Kneeling here with the other members of our Confraternity I realize what a great privilege it is to be a Christian Mother. Strengthen our union through this Holy Communion. Keep us grateful for the grace to love children. Give us strength to resist the disease of empty homes and

⁴ *Ib.*, p. 17.

⁵ *Conference Booklet*, p. 11.

childless cradles. Teach us to love one another and to allow for the faults of others. May we be model mothers of whom You and Your Mother can always be proud. Amen.⁶

Confraternities of Christian Mothers are schools for mothers. What are we trying to teach the mothers? A glance at the titles of our current leaflets will indicate what we are trying to teach the mothers and they in turn the rest of the family. Just on the side, in the past twelve years more than fourteen million of the leaflets embracing about thirty-five titles have been mailed out from our National Office.

List of Leaflets

"I Respect my Father . . ."	A Father's Quiz
"I Respect my Mother . . ."	A Mother's Quiz
Pitfalls of Parents	Pointers for Parents
Criticizing Others	Dirty Tongues
Patience	Are You Envious?
Are You Humble?	Are You Thoughtful?
A Mother's Mirror	Half-Catholics
Modern Yet Modest	Modesty and Charm
Printed Poisons	Teen-Agers at Home
Drive-In Theaters	Will of God and Suffering
What Shall I Wear? (dress for the occasion)	Data on Dating and Partner Prayer
A Mother's Prayer to Mary	Communion Can Make Me Better
Mother Helps Mary (sex and purity)	Dad Instructs Dan (sex and purity)
Mealtime Prayer Card (table-tent) (includes Angelus)	Morning Offering Sticker (place on bathroom mirror)
Parents' Prayer for their Children	Parents' Prayer for Vocations (Leaflet)
A Mother's Prayer After Holy Communion	Expectant Mother's Prayer to St. Gerard
Babies Grow Up (enclose with greeting card to new mothers)	Childless Cradles (sinful birth control)
Prayers for Vocations in Parish (indulgenced)	The Christian Mother (for membership campaigns)
A Mother's Consecration to B.V.M. Reverse side: Prayer for Deceased Mothers and Children	Safety Pledge (for dashboards)

Lessons in Leaflets

Pitfalls of Parents: Youth looks at today. Parents look at yester-

⁶ *Ib.*, p. 34f.

day, today, and tomorrow. Accordingly there is a clash in viewpoints among youth and parents. Dads and mothers, matured with experience, must not be dominated by their sons and daughters. We dare not stop youth, but direct them we must. Parents who through bad example fail in their position as leaders should recall the pointed question of our Lord: "Can a blind man lead a blind man? Will not both fall into a pit?" . . .

Recently a mother made this observation: "My daughter is only eleven, but she is quite mature. And if she wants to date, it's her life." How ridiculous! Sure, it's her life, but father and mother are entrusted by God with the safeguarding of her soul. How are we going to halt the rash of early marriages in America? By pushing back the age for dating. In 1958, one out of seven girls that married in the United States was still in high school. No wonder we have so many divorces. Such girls are physically ready for marriage, but the majority of them are not ready mentally, psychologically, emotionally or financially. It is normal to allow a boy or girl in the freshman and sophomore years of high school to attend several big school dances each year in a crowd. As juniors and seniors allow them to pair off now and again with a special partner. . . .

One of the most disastrous R's that is shattering our school system is "Riding." If boys and girls must have a car in order to attend high school, that is all right. However, some boys and girls are riding themselves out of an education. In one survey, not one straight A student had an automobile. But eighty-three percent of the boys who flunked had cars. Popularity for sons is being bought by parents at a high price. The boy in high school who picks up his girl friend at noon, then after school again, and is frequently parked with her in the evening, will wreck his schooling and his soul.

God is counting on parents who will resist social pressure and take care not to allow their sons and daughters to run the home. In the years ahead teen-agers with strict parents will come back to thank dad and mother for steering them with a firm hand through the difficult years.⁷

Communion Can Make Me Better: Do you find yourself slipping into uncharitable remarks, conversations, and gossiping? The best remedy is more frequent Holy Communion. With Christ, the model

⁷ *Pitfalls of Parents*, distributed by ACM.

of meekness and fraternal love in your heart, you will find it easier to allow for the faults of others. Are you tempted to use foul speech or to tell dirty jokes? Nothing will restrain you so much as the thought of Christ's precious Body and Blood resting on your tongue in Holy Communion. Keep your tongue sacred and clean for Him.⁸ *Parents' Prayer for Their Children:* . . . Give us the spirit of sacrifice to study with our children. Never allow us to grow soft nor to make life too easy for our sons and daughters. Help us to teach them the eternal value of self-discipline.

We commend them, O God, to Your paternal care, to the motherly protection of the Virgin Mary, and to the guardianship of Your holy angels. Bless our efforts, O heavenly Father, and let our children advance in wisdom and age and grace before You and men. Amen.⁹

Childless Cradles: . . . When a husband and wife walk up the aisle arm in arm towards heaven for the final judgment by Christ, He will not ask them: Did you own your home? Was it a brick house or a frame house? How many cars did you have and how frequently did you trade them in? What was the size of your TV screen? Did you have wall-to-wall carpeting? How many of the modern appliances did you have in your kitchen and laundry? Did all the children receive a college education? Was the family taken on a vacation each year?—God will not ask any such questions about all these items that can be lawfully and rightfully owned and enjoyed. God will ask each couple: What did you do with your marriage rights? Show me your children!¹⁰

Teen-Agers at Home: . . . Are my parents really proud of me or do they constantly have to make excuses for my ill temper, laziness, untruthfulness, and general misbehavior?

Will I turn out to be "a good-for-nothing" like the teen-ager who stupidly shouted: "I don't owe anything to my parents. I didn't ask to be born."

Youthful Christ, please help me to become more like You.¹¹ *Drive-In Theaters:* . . . There will come a day in the life of a boy

⁸ *Communion Can Make Me Better*, distributed by ACM.

⁹ *Parents' Prayer for Their Children*, distributed by ACM.

¹⁰ *Childless Cradles*, distributed by ACM.

¹¹ *Teen-Agers at Home*, distributed by ACM.

and girl when they will kneel at God's altar to consecrate their love to Him and to each other. Then they will look back either on beautiful or bitter memories of their dating days, depending on whether they helped each other to get closer to God or farther away from God.¹²

A Mother's Mirror: Let's face it! When I glance in my spiritual mirror, am I all that I should be in life? Is Mary, the ideal wife and mother, pleased with the person reflected in my looking glass?

Have I taught my children their morning and night prayers by praying with them and not just listening to their prayers?

Have I sent my children to Church, to the Catholic school and taken an interest in their school tasks and teachers? . . .

Would I be willing to have all my stories, jokes, conversations and expressions recorded?

Is there too much noise and not enough thinking and praying in my life because the radio or television is on most of the day? . . .

Wouldn't I be happier with more children and full-time motherhood at home, even though I might lack social prestige and might not be able to purchase all that I have seen in the homes of other people and in magazines?

Am I the type of mother-in-law who is helpful yet stays on the outer edge and does not meddle into family affairs? . . .¹³

Data on Dating: . . . When you are dancing don't make a coat hanger out of your partner.

Look for goodness rather than glamor in your partner.

If you leave the picnic with your partner to wander off in the woods, if you spend your dates alone at home, or at a drive-in theater and take a greater interest in your partner than in the picture, you're inviting serious trouble.

Necking, petting, and wandering hands are killjoys to a good time and to a good eternity.

Do on a date what you would do if you were being televised. . . .

You'll develop your personality more fully during your dating days if, rather than go steady, you go out with your best boy or girl friend only about every third time. . . .

Frequent reception of the Sacraments of Confession and Com-

¹² *Drive-In Theaters*, distributed by ACM.

¹³ *A Mother's Mirror*, distributed by ACM.

munion is the best preparation for a successful marriage. . . .¹⁴

A Father's Quiz: . . . At work, do I put myself in the place of an employer justly expecting a full day's work for a full day's wage? . . .

Have I been shirking my God-given responsibility of being the head of the family by making my wife bear all the obligations? . . .

Is my wife almost startled by signs of affection from me because they are so rare? . . .

Have I fulfilled my obligations of instructing my children regarding holy purity or have I allowed them to shift for themselves, getting false ideas from other boys and girls, bad movies and pictures and ungodly literature?

Do my children feel that they are an important part of our family because I take an active interest in their studies, sports, dates, and hopes for the future?

Do I always have in mind that my life in this world is a preparation for the next?¹⁵

What Shall I Wear: . . . Some women in the summer months wearing sunsuits and shorts make our shopping centers and sidewalks look like beaches. Others are so daring as to wear short shorts and bold enough to tuck them up a little higher even. Modesty is mocked. Purity is profaned. No wonder our sex crimes are mounting. . . .¹⁶

Are You Envious: . . . May no one in the world be less happy or less good because of anything said or done by a Christian Mother.¹⁷

Talks on Records

With almost twenty-six hundred confraternities to visit and only two priests assigned full-time to the work, an attempt was made to reach more of our units through Talks on Records. At present there are eight records processed by RCA that are available. These are ten-inch unbreakable records; not tape recordings. They may be played on any modern three speed record player. The running

¹⁴ *Data on Dating*, distributed by ACM.

¹⁵ *A Father's Quiz*, distributed by ACM.

¹⁶ *What Shall I Wear?*, distributed by ACM.

¹⁷ *Are You Envious?*, distributed by ACM.

time on each side is fifteen minutes at 33-1/3 speed. Here are the titles:

Record No. 1

Side A—Mothers and Character Training

Side B—Mothers and Character Training (cont'd.)

Record No. 2

Side A—Mothers and Catholic Home Practices

Side B—Mothers and Catholic Home Practices (cont'd.)

Record No. 3

Side A—Modesty in Dress

Side B—Modesty in Dress (cont'd.)

Record No. 4

Side A—Teen-agers and Dating

Side B—Teen-agers and Dating (cont'd.)

Record No. 5

Side A—Teen-agers and Home

Side B—Teen-agers and Home (cont'd.)

Record No. 6

Side A—Teen-agers and Movies, Magazines and Language

Side B—Teen-agers and Jokes, Songs and Drinking

Record No. 7

Side A—Mothers and Charitableness in Speech

Side B—Mothers and Charitableness in Speech (cont'd.)

Record No. 8

Side A—Mothers and Patience

Side B—Mothers and Patience (cont'd.)

Feeding the Directors and Officers

Confraternities, like the parishes, vary greatly in size. Our largest unit at present is located in St. Titus Church, Aliquippa, Pa., with over nineteen hundred members enrolled. However, we have one very active group in Montana with only seven members on the books. Consequently we do not send out a definite program for all confraternities to follow. Rather we "feed" the Father Directors and Officers with ideas and projects that have proved successful in various confraternities and allow them to formulate their own program according to their local needs.

Our "feeding" of Father Directors and Officers is done through the free *Monthly Newsletter* which is mailed to more than nine thousand each month, through the *Quarterly Bulletin* entitled *The Christian Mother*; through releases to the NCWC News Service, through direct releases to Diocesan papers, and on a local basis through the weekly column in the *Pittsburgh Catholic*.

Special Projects

Some special projects of the Christian Mothers have been a great source of help in Confraternity parishes and other parishes throughout the country. Five of the current projects are noteworthy:

- A. Keep Christ in Christmas
- B. Safety in Traffic Campaign
- C. Modesty in Dress
- D. St. Gerard Committee
- E. St. Monica's Circle for Vocations in the Parish

A. Keep Christ in Christmas

With the warm traditional Franciscan background to the Christ Child in the Crib, it is most appropriate that this project—dating back to 1947—should have been spearheaded by the Christian Mothers under the direction of the Capuchin-Franciscan Fathers.

The stress of buying, decorating, and celebrating has obscured in minds of many people the main idea of Christmas. The purpose of our project is to give Christ His rightful place in our lives and in His own Birthday celebration. We are not against Santa Claus. We are for Christ.

Our Christian Mother publications were written to help individuals and groups to keep Christ in Christmas. We suggest:

1. *Home displays.* Have a crib under your tree at home. Our leaflet entitled *Santa Clause or Christ?* advocates the motto: "Christ will have a crib in my home, and my family will visit the Christ-Child in our parish Church."

Public displays are good, but if they do not lead families to have a Crib at home, much of our effort has been wasted.

2. *Public Displays.* Encourage the owners of stores, especially at transfer junctions, through letters, telephone calls, newspaper articles and personal visits, to decorate their windows with a Nativity scene. Secure spot announcements through radio and television stations. Our posters are used in store windows, Church vestibules, schools, streetcars, buses, and on television and theater slides. Our billboard posters are also available.

3. *Christmas Cards.* Send cards that pertain to Christmas. Do not send pagan greeting cards. Our leaflet entitled Christ in Christmas observes: "In place of the Baby Jesus, the cards pictured kittens and Scotty dogs, cocktails and cherries, old oaken buckets and icicles, Santa Clauses and snowmen." We do not sell Christmas Cards. We try to sell the idea of sending only cards that center around Christ and His Birthday.

4. *Entertainments.* Advent should be a season of penance, not parties. Try to channel group celebrations into the days between Christmas and New Years rather than prior to Christmas. Our leaflet entitled Office Parties says in part: "Today, Christ is driven away from the world because immoral parties replace the penance of Advent and make sin fashionable . . . Confession and Communion make Christ the Center of Christmas. The world needs more love and less liquor; more big hearts and fewer big heads . . ."

5. *Christmas Stickers and Seals.* Our Sticker is serviceable for front doors, automobiles and the like. Our Seals are attractive on cards and packages. Who use these publications? Millions of our leaflets have been distributed by our own Confraternities of Christian Mothers, Youth Groups, Schools, Sodalities, Guilds, Legions of Mary, Clubs, Catholic Daughters of America, Holy Name Societies, Knights of Columbus, and various Diocesan Councils of Catholic Men and Women.

When endeavoring to gain interest and cooperation for the "Keep Christ in Christmas" project, please remember the value of tact and friendliness. Make requests, not demands! If an individual or group does not care to participate in the campaign, retain them as friends. Be sure to complete the campaign by commending, through letters and personal visits, those who use Christian decorations for the Christmas season.

B. Safety in Traffic

At the suggestion of Mrs. Catherine Bulger, National Secretary of the Archconfraternity of Christian Mothers, a "Safety Pledge" for dashboards was designed and widely distributed. The pledge reads: "I will drive carefully, courteously and not endanger my life nor the life of others. God says: 'Thou shalt not kill.'"

Mothers, with their special gift of giving life, sense more than anyone else the need of care and alertness in driving to save lives.

Although the "Safety Pledges" have been used by all denominations, many Catholic parishes have distributed them in conjunction with Auto Blessing Sunday. The cars are blessed and the pledge is slipped under the windshield wiper of each car with the added directive: "This car has been blessed. Please drive carefully. Apply Safety Pledge to dashboard as a reminder."

C. Modesty in Dress

Since as far back as April of 1948 the Christian Mothers have flooded the country with leaflets urging mothers and daughters to be modern yet modest. Our hope has been that women would learn to dress for the occasion and accordingly their attire would always be proper.

Modern Yet Modest

Many a girl who is as pure as the snow in the skies has been a source of serious temptation and sin to boys and men because of the way she dressed and has not ever realized it . . .

Women who think that the summer months mean a vacation from classes and also from clothes will be a source of temptation and sin to boys and men no matter how pure the hearts of the men may desire to be . . .

This is not a wholesale condemnation of the summer clothes of women, but it is an attempt to point out that there are various styles, so many of which are daring, immodest and seductive. The trouble with some shorts is that they are too short, and without a doubt some of the slacks do not have enough slack in them.¹⁸

Modesty and Charm

When will the tom-boys smoking cigarettes, wearing jeans, flying shirt-

¹⁸ *Modern Yet Modest*, distributed by ACM.

tails, sporting baseball caps, and swaggering like men—when will these tom-boys become feminine and charming; when will good girls in daring wedding gowns stop embarrassing priests before the altar of God; when will working girls begin to realize that a blouse is supposed to cover the body, which a sheer nylon blouse does not; when, in general, will girls begin to please rather than allure men? Only when mothers at home have enough fortitude, enough spunk, against the social pressure of the crowd to be different, to be Catholic, to be Mary-like, and not permit themselves or their daughters to buy or wear extremes in women's clothing.¹⁹

What Shall I Wear?

"A Christian lady, modelling her life on the modest maiden Mary, treasures her body as a temple of the Holy Ghost, a shrine for new life in marriage. She cherishes modesty as a protection of purity. She is attractive, never seductive. Wherever she goes, whatever she does, she dresses properly for the occasion."²⁰

Pointers for Parents

Much of the blame for immodesty can be placed on the shoulders of dads and older boys. They understand modesty. They immediately spot a girl who is not properly dressed. Yet too often dads and older boys fail to speak up. "She strutted down the street in very short shorts and skimpy halter. A man remarked 'Maybe she's a good girl. I don't know. But dressed that way on the street—brother, she's asking for trouble.' Low necklines, very sheer clothes, and form-fitting sweaters do not properly clothe a mother's or daughter's body—temples of the Holy Ghost. Dads, when are you going to insist that your wife and daughters dress as ladies rather than as men?"²¹

C. The St. Gerard Committee

This committee is set up in honor of St. Gerard, the Saint of Mothers. Its chief function is to have volunteer help from the women of the parish for a mother before, during and after confinement. Committee members pool their time, giving a few hours each day to the mother in need of their help. Summed up, the St. Gerard

¹⁹ *Modesty and Charm*, distributed by ACM.

²⁰ *What Shall I Wear?*, distributed by ACM.

²¹ *Pointers for Parents*, distributed by ACM.

Committee comprises women who are willing to do the corporal works of mercy in a parish with special emphasis on aiding the mother of a new baby.

Pastors are pleased with the idea of the committee for they know more than anyone else how much a young mother needs help. So many times pastors are called on and can't send anyone because there is no list of willing helpers. Everyone seems to be so busy with money-raising affairs, which are good, but leaves no time for personal charity, one to another. Surely, God will bless the woman who goes into the home and gives a helping hand without the glamor of a uniform. Such a woman is often unsung among the "workers" of the Church because much that she does is known only to God.

E. St. Monica's Circle for Vocations in the Parish

Under the patronage of St. Monica, members pledge at least one weekday Mass each week, offer the Mass and their Holy Communion for "vocations in the parish" and recite two official prayers for this same intention. Two traditional prayers have been chosen. The one begins: "O God, whose will it is that all men be saved and come to the knowledge of the truth: we beg You to send laborers into Your harvest . . ." The other begins: "O Divine Jesus, Son of the Eternal Father and of Mary Immaculate, grant to our youth true generosity in following Your call . . ."

Membership may include men, women, boys and girls. The giving of the name to the duly appointed chairman in the parish is all that is necessary to become a member. Of this project His Eminence Richard Cardinal Cushing wrote: "It is very effective in encouraging vocations because it reaches everyone, especially the parents."

Other Spiritual Aids

Besides the special projects, the confraternity constantly reminds mothers to try to make their homes reflections of the Church through the use of the various sacramentals.

Zealous and practical Directors introduce spiritual exercises, annual retreats, Days of Recollection and pilgrimages. Throughout

the year opportunities present themselves to Father Directors and to officers for encouraging the members to follow the mind of the Church regarding various beautiful practices. Among such practices are: May altars in private homes; enthronement of the Sacred Heart in the home; reminding members of the special blessings of the Church before and after childbirth; celebrating baptismal anniversaries; encouraging short Family Retreats, family Holy Communion at least on Fifth Sundays and renewal of marriage promises on wedding anniversaries. Devotional prayers for these and many other customs of the Church, along with instructions for the home-education of children are contained in the Christian Mother's Prayer Book entitled *Mother Love*.

V. WHAT ABOUT DADS?

Many of our members team up with their husbands and belong to the Christian Family Movement, to Holy Family Circles, and participate and promote pre-Cana and Cana work along with all the activities of the Family Life Bureau. The question is often asked: "Father, when are you going to start the Christian Fathers?" Others express the same attitude by saying: "I wish my husband had been here tonight for this meeting."

Fortunately, some Confraternities have been bringing Fathers into their programs. The stress today is on the family functioning as a unit wherever possible. Dads are accused of not being interested. Yet in some parishes the men are never invited to participate with the women in organizational work.

How can we bring a family approach into our meetings without radically changing the structure of our existing parish organizations? The answer is to be found in our programming. Several times a year, why not plan for Couples' Night, or Father's Night, or Dad's Day? The organizations for men can plan on a similar basis to include the women.

These combined meetings ought not to be just social affairs. Special speakers can be engaged to stress family problems, husband and wife angles, dads helping with the education of the children, and similar topics. With this programming approach, there is no need to start new units nor to demolish existing organizations but

to afford ample opportunity to improve what now exists and to aid the family causes. Our literature has always been geared to dads, mothers, teen-agers and the entire family.

VI. INSIDE THE NATIONAL OFFICE

The present staff of the National Office is composed of two priests, Father Bertin Roll, O.F.M.Cap., and Father Didacus Dunn, O.F.M.Cap., and ten Christian mothers. Most of the women come only on a part-time basis. The national secretary, Mrs. Catherine Bulger, has been in the work for the past fourteen years and supervises the lay workers.

Finances

The upkeep of the National Office comes from the small profit on sales of supplies, free-will offerings from the units along with offerings given to the priests for talks on their various visits.

Promotional Work

For the past twelve years we have averaged over one hundred new affiliated confraternities each year. Our promotional work has been carried out through talks to priests at clergy conferences and retreats, personal visits where priests have expressed an interest in our organization, through direct mail service with a follow-up system, advertising, news releases and the like.

VII. LETTERS FROM MOTHERS

The Ordinary of a diocese or a Father Director will only rarely write concerning the Confraternity of Christian Mothers. However, the mothers themselves keep the mailmen busy all the time. Here are a few sample letters received at the Archconfraternity.

"Through the years the Christian education of children was the main goal of the mothers. We now have 130 members. Perhaps the unusually large number of vocations from our parish proves the value of the spiritual aid to the homes through the Christian Mothers."

* * *

"It is a great consolation to know that thousands of mothers are praying for my children as well as their own. My two sons were in the service and at times I felt that my prayers alone were not enough. They are both home now and thank God and His Blessed Mother, they are better Catholics than they were before. I feel that this is a direct benefit from being united in prayer with Christian Mothers the world over."

* * *

"As far back as I can remember about the only time our mother was away from home was to attend the meetings of the Christian Mothers. She was the mother of 14, God love her for us. All have gone to their reward excepting two sons and three daughters in religion."

* * *

"I have received much spiritual satisfaction from my membership in the Confraternity. Sharing my problems with other mothers makes them seem more trivial. Hearing about the crosses of others makes me realize that I am coming in contact with sanctity every day."

* * *

"The Confraternity is my moral support. I am the mother of five little girls, one for each year I'm married. Membership is my constant reminder to be better for the sake of my husband and family."

* * *

"I like being a Christian Mother because it has helped me to better realize my duties as a mother and to say more prayers for my children."

* * *



THE FRANCISCAN AND THE SPECIALIZED NEEDS OF CERTAIN MEMBERS OF THE FAMILY

ALFRED BOEDEKER, O.F.M.

FOREWORD

The writer, a fellow Franciscan, was asked to share his actual experiences relative to two groups of men and women away from their families: 1) the poor and needy who come to an establishment like the St. Anthony Dining Room with its affiliates; 2) the elderly women of low income who live at the Madonna Residence, which is a combination of hotel, residence and club plus a senior citizens' center. Both are institutions situated in San Francisco, California.

After setting down in Section I the scope of our study and the propriety of our Franciscans leading in this field, he shows how to maintain both the institutional and personal aspect in our assistance of both groups of family members. Thereupon in Section II, a blueprint for each activity is given, enabling everyone to see how our establishments were formed and run—and to provide ideas for similar endeavors.

It is his fond hope that, once these organizations and the psychology used in their operations together with their spiritual potential are realized, other Franciscans will launch similar and greater projects of this kind. To such future endeavors the writer will give every assistance at his command. It is his considered, sincere, and tested belief that these enterprises are truly *one approach* to solving "the specialized problems and needs of certain members of the family" to which we Franciscans may dedicate ourselves. As our Most Reverend Minister General, the Most Rev. Augustine Sepinski, O.F.M., wrote regarding the Dining Room: "It is truly a Christ-like work of charity performed in the spirit of our Seraphic Founder, St. Francis of Assisi."

Preliminary Explanation

Though the subject may have a certain technical tone, it can be reduced to a few simple elements.

The certain members of the family we were asked to consider are, in general, the certain absent members: those who, for one reason or another, have left their home and consequently do not receive the strong support and encouragement in the trials of life that are derived in normal circumstances from membership in a kinship group. Nor do these in most cases receive material assistance from the family, except perhaps an occasional remittance, generally by mail.

As for *the specialized needs*, we shall deal with those of the poor men and women whom we contact at the *St. Anthony Dining Room and its affiliates*. The affiliates are: St. Anthony Residence, St. Anthony Farms, Free Employment Bureau and St. Anthony Clinic. These needs are often more psychological than material. I am thinking, for example, of men, Catholic and non-Catholic, who have gotten into financial, economic and family trouble of some sort—young men who couldn't get along with their folks, older men whose wives have divorced them—fellows of all ages, with a quirk in their minds that leads them to wander. We all know of men who for years have been wandering about in quest of the Pot 'O Gold at the end of the rainbow.¹ Then there are men with prison records haunting them, chasing them from place to place, making it hard for them to get a job. There are the old single persons who just can't make it on their pensions. And, of course, there's the man or woman who drinks too much. This is almost inevitable, when they seek in saloons the society, understanding, and love denied them elsewhere.

Of course, spiritual needs are paramount in every man or woman's life, but especially in the lives of those who are cast adrift on the sea of life without the restraints on evil and the inducements to virtue found in close association with the family. And the curious thing is that people in exile, as it were, from their family, so very often stand aloof from the Church and its sacraments. This they do in spite of the fact that, if there is anything free on earth, it is the Grace of God. There is nothing to prevent the most destitute of men from coming into the Church and helping himself to its infinite treasury. There are no price tags on its priceless offerings. God's

¹ I can remember a young polio victim running hither and thither in response to "calls" from the Holy Ghost. Poor soul! More victimized by the teachings of some peculiar sect than by his illness!

pardon and the Bread of Angels are there for the asking—but the asking must be from “a contrite and humble heart.” And yet so many do not come! That is another reason I stress the psychological need. There must be some invisible barrier, maybe in the subconscious, that keeps them away from the only thing that can give them fundamental and basic relief in their problems. We must strive to find that barrier and remove it, using all the means in our power.

We will first set down which group of the aged comes into question. Not all seek our doors. Here are some facts and statistics:

a. Most of the aged in the United States live in their own households or in single-dwelling units or apartments.²

b. 1.4 million single individuals over the age of 65 maintain their own separate households in urban areas. They prefer such adequate, comfortable quarters suited to their needs. But there are those who, though living in their own homes, find them to be either too large or too inconvenient or dilapidated.³

² In 1950, 94% of all men and 95% of all women over 65 lived in households. Of this category, 77% of the men and 62% of the women lived in their own households, either with their spouses, with a relative other than spouse, with a non-relative, or alone. 6% of the men and 5% of the women live in quasi-households, that is, in institutions, transient hotels, rooming houses or simple dwellings. In other words, 80% of the men and 71% of the women lived in families with one or more relatives present while 20% of the men and 29% of the women did not live in families. In 1952, the Bureau of the Census found that widowed men and women have to rely on their children for housing more often than married couples do. (Retirement Policies and Railroad Retirement System. Part II. Washington, D.C. 1953, p. 30-32.)

³ (“The Aged in American Society,” Jos. T. Drake, N.Y., p. 332.) Many could sell their own homes and buy smaller or more comfortable ones. But this often entails leaving the home and neighborhood where they have lived for many years and for which they have sentimental attachments. On the other hand, many, though willing to sell, are financially unable to do so. The income of most of the aged in the United States is very low. In 1954, 66.6% of those over 65 had incomes of less than \$1,000 per year, while 81.9% had less than \$4,200 per year. Only 3.6% had an income of \$5,000.00. (Lenore A. Epstein, “Money Income, Position of the Aged” 1948 to 1955, Social Security Bull. XIX, April, 1956, p. 9.).

Though the aged have lower housing costs because at least 68% of the non-farm aged own their own, this does not mean adequate housing. Statistics show that a large percentage live in units which are dilapidated or in need of major repairs. Because of lower income and smaller families, more older people are living in old homes in old neighborhoods, often even lacking proper sanitary facilities. (Jos. T. Drake, l. c. p. 330.)

c. Some older people, forced to live with relatives, would prefer not to. They are not, however, financially able to have a home or rent a place in which to live, or they are in poor health.⁴

d. For some, in trying to solve this problem, the first recourse is often not to congregate homes. Where financially possible, some have tried the plan of an attached or detached subunit. As far as housing is concerned, it seems, the happiness of the aged is derived not so much from the quality of the physical surroundings as from the psychological atmosphere.⁵

⁴ (Jos. T. Drake, l. c. pp. 330-331): Even if the older person could afford a separate unit, he couldn't care for himself or the property (unless he had enough money to afford a nurse, housekeeper, or companion). Wilma Donahue, quoting from "Housing for the Aging," gives these reasons why older people in Los Angeles County did not want to live with other members of their families: they were unhappy because of overcrowded conditions, annoyances with small children in the home, (*Housing the Aging*, Ann Arbor, Univ. of Wis. Press, 1954, p. 29) and unpleasant interpersonal relations with others in the same home. Whether because of the actual facts of the matter or merely through the subjective belief on the part of the older people, they felt they were not wanted in the home, that they were in the way, or that either physically or financially they were a burden on the family.

Sweeping generalizations, such as that a child ought always to stay with an aged parent or that married couples must make room for grandpa and grandma or some other relative, may apply charitably and justly in one case and unhappily and unjustly in another. Everyone knows one type of elderly relative who in reality is a loved part of a family, and free to follow her own interest, and another who is an imprisoned babysitter, an unwilling burden, a source of unhappiness both to herself and everyone in the household.

There is another consideration: bringing another adult into such relatively cramped living quarters imposes a hardship on all three generations. Both parent and grandparent generations seem to recognize some of the unhappy consequences of this type of arrangement.

⁵ If zoning laws and finances allow, one solution is to build a free-standing subunit or attached room and bath to the existing house, sometimes with an attached covered walkway and telephone for easy communication. Independence and ready assistance would thus be satisfied. Maybe a common living room, dining room and kitchen have worked out. In England such subunits have worked well. (E. Everett Ashley III, "Where & How Older People Live Today," in *Housing the Aging*, p. 18.)

Others have tried probably the least expensive way of maintaining one's private residence, namely, buying a trailer and parking it in a well-organized trailer park. The total cash outlay for such housing is much less than the average home. One retains at least a semblance of mobility. Utilities and park rent are at near minimum amounts. The value of trailers does not depreciate as rapidly as that of automobiles and there is a wide choice of locations; if the elderly person does not like his surroundings, he can move with little difficulty. In the more permanent camps in mild climates, some of these

e. Regarding congregate or community housing, there are two classes of persons to be considered: 1) the rich, and 2) those of small income, mostly pensioners.⁶

It is safe to say that the majority of the women who make application to reside at the Madonna Residence have already been separated from their families and were already living alone in rented rooms or apartments. Moreover we take only these elderly Catholic ladies—senior citizens, as they are sometimes called—living on pensions, or other small incomes, badly bruised by inflationary prices.⁷

SECTION I

Franciscans and these Absent Family Members

Have we Franciscans no mission to such as these? I can read the answer in your eyes. It is deep in your hearts. We are all Franciscans, marching under the banner of the Poverello, the Little Poor Man of Assisi, who wished to be one of the poor—to share their sufferings and sorrows. Then there is St. Anthony of Padua, the Saint of all the world, the beloved of all Franciscans. And what is his greatest appeal? Is it not that he is constantly assisting all in need? On earth and in Heaven he continues to work wonders es-

trailer villages are reserved for older retired people. (R. M. Beall, "Trailer-Living" in T. Lynn Smith (ed) *Living in Later Years*, Gainville: Univ. of Florida Press, 1952, p. 53-5).

⁶ Some elderly people are in relatively good health and have enough money to afford to live in private or quasi-public homes for the aged. These people may like to live in such places; they may not want to live with relatives or maintain their own homes. They apply for admittance to a community type of home for the aged. Several of these homes are widely known and have a favorable reputation. Their waiting lists are usually very long. Some Church homes are in this class. Perhaps Moosehaven Penny Farms (Memorial Home Community), and certain Jewish homes are among the most widely known. Through the efforts of labor unions and industries, or their combined efforts, more of these homes are being established all the time. (Cf. Jos. Drake l. c. p. 352-3.)

⁷ Good old souls! Many of them are always in church. If the parish has a large library, as we have here at St. Boniface, San Francisco, they will be there as often as in church, seeking for chance acquaintances and even a bit of gossip. The parley will be continued over a cup of coffee in a nearby restaurant, until it is time to go home. Home! What does the word mean to these forgotten women? Some of them can remember what it was to preside as a queen over a happy household. Now, "home" may mean a dingy room in a sordid hotel—the best they can afford.

pecially for those who help the poor in his name. He is still the mendicant friar—begging for bread for the needy.⁸

This is what we Franciscans have inherited. It is in our blood stream. So there is not one of you here who does not give, and give, and give, to the needy and to the poor. You are a part and, being Franciscans, a generous part of that hidden world of kindness which was well described in a fact-finding report on Social Welfare in California published some years ago.⁹

If such a world is everywhere around—and, thank God! it is—then I think it should surprise no one to find those who wear the cord of St. Francis forming an important sector in its makeup. It is the proverbial “handout” at the friary door. At times it may be injudicious, as, for instance, when money is given to a man who is obviously the worse for drink. But there is no one among us who would relegate it entirely to the past. It does have about it the sanctity of “personal charity,” which our late Holy Father, Pope Pius XII, pleaded with us to preserve in all our works.¹⁰

An arrangement like the St. Anthony Dining Room fills a great need, and always will, because “the poor are always with us,” and nowhere is this more apparent than in a busy downtown church, anywhere in the world. It is impossible to fit every human emer-

⁸ We had a woman helping us at St. Boniface a few years ago, who was a convert from Christian Science. And this came about when she was living in Santa Fe, N.M., and got into the habit of visiting the old historic Catholic churches there. It was the figure of St. Anthony in each of these churches that seemed to her to point the way home—to the true home of the soul. And it wasn't just the Saint alone, but the loaf of bread in his hand—the bread he was handing to the poor man kneeling at his feet. And when we, like him, give bread to the poor, we hold in our hands a powerful weapon of the apostolate.

⁹ After describing the diverse welfare structure in the state, the author went on to say that, side by side with this complicated mechanism, “there exists a world of individuals, many of them responsible for numberless acts of simple charity.” “Unrecorded,” he wrote, “are countless instances of kindness by one person toward another human being. Sometimes ministers, priests, and rabbis act as intermediaries, as the direct charity of earlier decades and centuries continues behind the scenes. Almost impossible to measure, these charitable deeds are largely anonymous. Loans of money without interest or formal evidence of indebtedness; free temporary use of room, an apartment, or a house; or friendship and inspiration extended in time of need—such a world of beneficence has long existed in rural and urban California and the United States. It is taken for granted by all. Unmeasured by scholars, that hidden world of kindness and mercy is unresearched here.”

¹⁰ Pope Pius XII's Christmas message, Dec., 1952.

gency into the scientific categories of social service. There is no point in sending a man, a woman, or a family, to Public Welfare when they are ineligible as non-residents, or in referring a Protestant or a Jew to Catholic Charities, since these, in most cities, share in Community Funds for the specific purpose of assisting Catholics in need. Yet, very clearly the stranger in our midst has a special claim on our help, even if he would have done better to have stayed at home where he has roots. And from the apostolic viewpoint, kindness shown to a non-Catholic may sow the seeds of a conversion or, at least, instill in him a greater love for the Church.

Granting that we as Franciscans must have special love for the poor and must help them, two questions arise: The first is—should we, in order to meet certain needs, pass from the highly individualized set-up just mentioned to some sort of institutional basis; and, secondly, can we, in doing this, preserve a goodly measure of the “personal touch” so much desired by Pope Pius XII, and that gives to private charity its distinctive warmth and appeal?

“We cannot conclude without mentioning that the very best charitable organization would not suffice of itself alone to assist those in need. Personal action must intervene, full of solicitude, anxious to overcome the distance between helper and helped, drawing near to the poor because he is Christ’s brother and our own. The great temptation in an age that calls itself social—when, besides the Church, the state, the municipality and other bodies devote themselves so much to social problems—is that when the poor man knocks on the door, people, even believers, will just send him away to an agency or social center, to an organization, thinking that their personal obligation has been sufficiently fulfilled by their contributions in taxes or voluntary gifts to those institutions. Undoubtedly, the poor man will receive your help in that way. But often he counts also on yourselves, at least on your words of kindness and comfort. Your charity ought to resemble God’s, Who came in person to bring His help. This is the meaning of the message of Bethlehem.

Finally, social agencies cannot always extend their assistance in a sufficiently individual way; accordingly, charitable institutions must be complemented, and necessarily so, by voluntary helpers. These considerations encourage Us to call on your personal collaboration. The poor, those whom life has rudely reduced to straitened circumstances, the unfortunates of every kind, await it. In so far as it depends on you, strive that no one shall say any more, as once did the man in the Gospel who had been infirm for 38 years: “Lord, I have no one” (John, 5, 7.). With the wish that genuine Christian love, nourished by a deep and living Catholic Faith may mitigate material and spiritual sufferings and conquer enmities of heart, We impart . . . our Apostolic Benediction.”

We trust that our work in the St. Anthony Dining Room and its affiliates—and the Madonna Residence with its Senior Citizens' Center—in some tiny way measures up to the commands of Christ and to the program and wishes of the Sainly Pontiff just quoted.

To the above questions, I now turn my attention, and in regard to both of them I can speak from experience, as Pastor of a city church, San Francisco's St. Boniface, around which—though not a part of which—a broad Franciscan welfare program has sprung up.¹¹

The parishioners and their descendants, with those countless others who in frequenting St. Boniface have found this spirit rub off on them, are distinctively social-minded.¹² Helpful people such as these exist everywhere, but they must be sought out, cultivated and directed. With us they will work, sacrifice, and beg for Christ's poor. That is the spirit which must be awakened or captured.

Around 1950, we set about forming a new organization—a new approach to our problems for these family members away from home. We became frankly institutionalized in some phases of our work. A Serra Center was added to the physical setup of the church, housing various offices including our circulating Franciscan library, a Federal Credit Union and a St. Francis Family Guild, the latter

¹¹ As time is measured in the young west, ours is an old church. In the month of May just past it celebrated the hundredth anniversary of its founding. It is a German National Church and has a lot of stamina and grit, derived from the sturdy German immigrant stock out of which the parish was first formed.

¹² No sooner had the pioneers organized themselves, than they set about establishing a Sts. Peter and Paul Benevolent Society for the primary purpose of assisting their own people in need. A succession of Parish societies since formed carry a heavy load of relief work going far beyond parish bounds—to Indians in our southwest mission territory, to a Leper Colony in the Philippines, for example.

With such a truly Christian spirit, the Franciscan had a good start. Soon, by extending his horizons and fields of operation he would attract more persons, even non-Catholics. In a city that knows no racial lines, I have had sitting round the table with me on repeated occasions a group called the "Friends of the Homeless in Italy." We have helped put into operation a Dining Room, like our own, for the poor in Naples and one in Bologna, Italy, and a housing project for the poor also in Bologna. Through our friends we have built a church for displaced persons just over the border from Red-controlled East Germany, at Bad Hersfeld, and another church in a desperately impoverished area of Tijuana in Mexico. Willing doctors and hospitals have given us medicines, etc., for five pharmacies in poor sections of Mexico, which local visiting doctors prescribe and distribute gratis, once a week.

two making it financially and economically easy to get money at low interest rates and to form a family. Downstairs was opened the big venture in institutional work—the St. Anthony Dining Room, which has ever since been serving half a million or more destitute men, and even women, annually with good, hot, well-balanced meals, free. Around it has grown up a Clinic, which catches serious illnesses, which in many cases might have proved fatal, and refers its patients to the out-patient clinic at St. Joseph's Hospital, operated by the Franciscan Sisters of the Sacred Heart, or to other agencies, when there is need for treatment which the Clinic is not equipped to give. The Free Employment Service continues to find jobs for more than 2,000 persons, mostly women, every year. Men who help in the Dining Room are given lodging and meals in a Residence we bought several years ago. Best of all, perhaps, is the project we are developing up in the country—the St. Anthony Farms, which is rapidly swinging into action as a producer of food stuffs, especially meat, for the Dining Room and a place of restoration for men who are sick in mind and body, but willing and able to work in God's healthful outdoors. These men are not rehabilitated by us, but restore themselves.

And what about those lonely old ladies of small income (around \$100 per month)? We studied the problem for several years before we found one approach to solving it. Let me share it with you. We knew they did not have enough income to get proper food and housing. We had visited the "homes" where some of them lived and were appalled at the sordid conditions to which persons of refinement were exposed. The Madonna Residence was our solution to the problem.¹³

March 25, 1956, Palm Sunday, is a significant date in the history of the Franciscan Welfare Program in San Francisco, for on that day a small abandoned hotel almost across the street from St. Boniface Church was blessed as the first modest beginning of what has since become a well-known residence-hotel for elderly ladies on reduced incomes. The place had been transformed from a very un-

¹³ If I stress this phase of our work, it is because it is directly in line with the present nationwide concern over the plight of the aging—especially the lonely aging who do not enjoy in their years of greatest need the support of normal family life.

tidy and miserable building into a presentable and comfortable home.¹⁴ It was only a small beginning, accommodating only a handful of the women who needed this type of assistance, but we had not dreamed that it would expand into something bigger and better as soon as it did.¹⁵

On March 1, 1957, we were able to take a year's lease on the former Astor Hotel, at the edge of the attractive San Francisco Civic Center, and move the ladies in. Here there was a prospect of permanency, as we had an option to purchase, which has since been exercised through the generosity of our benefactors. Transforming a run-down hotel into the present charming, home-like residence for eighty happy women was a rewarding experience.¹⁶

A policy-making committee of zealous and outstanding capable Catholic women was formed—an Advisory Board of Directors—to be followed later by a Women's Auxiliary dedicated to the task of raising needed funds. These were experienced, capable women, past presidents and leaders in Catholic archdiocesan and civic organizations.

Soon we could see the lineaments of the present Madonna taking shape. Now there are recreation rooms, looking out upon a delightfully landscaped Madonna garden with waterfalls and fountain, a dignified chapel, designed by a well-known San Francisco artist, a

¹⁴ And how was this accomplished? By the hard work and ability of men who had stayed on to assist in the menial tasks of the Dining Room, and to lend us a hand in other projects. We have found among them a great deal of good will. Some of them have turned out to be skilled workers. A work crew from the Dining Room even helped in the construction of a new monastery for the Poor Clares at Aptos, California. When the wise and the rich found it hard to help, God "chose the foolish things of this world to confound the wise, those that are not, to confound those who are," the poor built them a beautiful home and sanctuary on the shores of Monterey Bay. The final homelike touches were given to the residence by women who volunteered their services.

¹⁵ It had been occupied for one year, almost to the day, when the building was slated for demolition and under the terms of our lease we were faced with the necessity of surrendering the premises. Heaven was stormed in those days both by the women enjoying the comforts of the Madonna Residence and by all who were interested in their welfare. The answer came in the nick of time.

¹⁶ Men from the Dining Room again demonstrated their generosity and skill. Faithful parishioners in the plastering business contributed tons of material and hundreds of man-hours of labor, as alterations were made to provide a more spacious lobby and other conveniences.

privately operated cafeteria, with reduced rates for Madonna guests, Christ-rooms offering temporary shelter to women stranded in the city. By 1959, there were the beginnings of a Senior Citizens' Center, with the establishment of classes in current events and choral singing, under the direction of the San Francisco Board of Education. Parties and interesting group activities and outings are frequently arranged.¹⁷

With the St. Anthony Dining Room and its affiliates—clinic, employment service, counselling, farms—and the Madonna Residence, our Franciscan Welfare Program had definitely passed from the purely personal stage to an institutional basis. Now, the question arises: ought we to have permitted this to happen? First of all, was there any necessity for it?

In the strict sense of the word, I suppose we can admit that there was no necessity for doing what we did. But over the Serra Center we had inscribed the words "Caritate Dei," "For the love of God," and we felt compelled to take cognizance of needs which were ever-present before our eyes, but of which, in the strict delineation of our duties, as shepherds of souls, we were not obliged to take notice. What we did might be called our thanksgiving offering for all that God had done for us; it was giving expression to the love of God in our neighbor, taught us by our Great Father, St. Francis.

Personal Basis Retained

But couldn't we have left it all on the old-time basis of personal charity, which goes on in season and out of season, and which will continue to go on no matter how many institutions we have? Well,

¹⁷ On the Feast of the Immaculate Conception, 1959, the crowning event in the history of the Madonna Residence took place, when the Priest Director of the Archdiocesan Catholic Social Service, which has been sympathetic with our projects from the start, blessed the chapel, with Archbishop John J. Mitty's permission for reservation of the Blessed Sacrament and the celebration of Holy Mass on selected days. In the care of this lovely chapel and in attendance at the Masses and other devotions the good women of the Madonna have never slackened. In fact, from the first days of the residence there has been manifest among them an intense devotion to Our Blessed Mother, gathering every evening to recite their rosary in the oratory, long before it was a full-fledged chapel. Out of this fine spirit we visualize our ultimate dream of a Marian Center to promote everything pertaining to Mary, in the Civic Center emerging into reality.

look at the magnitude of the problems involved. Could we have taken care of such numbers at present prices if each one had to be served individually? Could we have served more than five million good substantial meals to hungry men and women in ten years? Could we provide eighty women with quarters in decent downtown hotels? And suppose we could somehow have served the meals. Could we have given them the medical, employment, counselling services which are now available? Could we have sent our run-down to the country farm, giving them a chance to rebuild themselves in mind and body?

As for the women of the Madonna—would they in the best of hotels have had the spiritual benefits of their own chapel, the pleasant homelike atmosphere, the companionship and security they have now? I think it obvious that we could not have accomplished what we have, on a purely personal basis.

But have we paid too dearly for this? Have we lost the personal touch, the apostolic motive, the friendliness that goes with the individual act of kindness to a neighbor? This will call for some close study, as it is a most important question.

The Dining Room and Its Affiliates

Let's start with the Dining Room. The Dining Room must, like Janus, have two faces. On the one hand, it must look with a somewhat impersonal, detached air, toward the many who come daily to be served, and on the other, it must be prepared to take a friendly interest in the few who step out of the line and solicit attention.

As for the many—they have been pushed around quite enough. They have had recourse to non-Catholic missions, where no doubt with sincere spirit of helping them to come closer to God, the singing of hymns and listening to sermons for their meals was required but disliked. They have probably filled out reams of questionnaires for public welfare agencies, and in the end received precious little for their pains. Some of them have been men of affairs, until in a moment of misfortune they sought consolation in a bottle and wound up on skid row. The last thing in the world they want is to be identified. Some have the minds of children and are haunted by strange psychological fears. It is not easy to disarm their suspicions—and

the worst possible way to begin is to pry into their affairs or their awful past. Still, they are men, with the rights of men, and we must respect their desire to be alone.

Even with these, however, much of the warmth of personal kindness is preserved. A Friar greets them as they enter: "Good morning, boys!" with an occasional handshake, pat on the back, or a joke. He mingles among them, and occasionally eats with them. Secular Tertiaries, clad in III Order habit, give warmth and assistance to all, especially the crippled and blind. You see it also in the smiles of the good women who voluntarily come day after day to serve at the counters of the St. Anthony Dining Room.¹⁸

Even the men who have come first to be helped, and have stayed on to help others, catch something of the spirit of the St. Anthony Dining Room, and we are often edified by the care with which they serve the weak and limp, who have a special table, and cannot even carry their tray while walking in the line. This is personalized, loving, apostolic Christ-like care. And I think that the destitute man who steps in off the street and receives a good, hearty meal, free, and with no questions, must feel some little spark of humanity here which he would not find elsewhere. He may even sense the Christ Light behind it all. Ours is not primarily social service, but apostolic service, although we do strive at all costs to avoid the atmosphere of a sectarian mission. We don't want them to have any just cause to feel that way about the Catholic Church or the Franciscan Friars.

Then, there are the men who step out of the line, either to seek further and more personalized aid, or to help in the work, in return for room and board. Among them we find some who are floaters, but also many jewels! It happens that our librarian at the Serra Center is a wheel-chair heroine, hopelessly crippled by arthritis. And she has been able to continue her work, getting back and forth between the Madonna Residence, where she lives, and the library, to and

¹⁸ We could never pay our debt to these grand ladies. Some of them are not even Catholics. One of the most devoted feels at equal ease in a Hindu Temple or a Catholic Church. But her cheerfulness—her heart-warming little remarks—at the counter, have added a unique touch to the Dining Room. We know that God will reward her in His own way. She is embraced in the Redemptive Will of Christ, and perhaps the friendships she has made in her work for the poor in the St. Anthony Dining Room will open up to her the portals of the Catholic Faith—the City of Light.

from the restaurant for her meals, only through the help of a succession of "chauffeurs," as she playfully calls them, from the Dining Room men. If it were not for them, I don't believe she could keep up her work at the library desk—and it is a marvelous job that she does!¹⁹

¹⁹ Cases: To take individual cases: there was Richard Penland. He appeared in the St. Anthony Dining Room line for his meals about four years ago. At first he spoke to no one, keeping strictly to himself. Then he asked for a place on the crew and came to live at the St. Anthony Residence—an old house we transformed into a decent homelike place for the men who help. From the start he proved to be a blessing to himself and others. A huge man, who went by the cognomen of Mike O'Reilly, he was uniformly kind to all, though he could use his muscles to a purpose, if anyone started trouble. When we began the farming project a few years ago, Mike was assigned to drive the truck. But his talents were not limited to that. . . . No farm problem seemed to go beyond him. The man who has general supervision of the project could be away for days or weeks at a time, without worrying. "Big Mike" was known among the men as a "square shooter" and he could keep order without causing unnecessary hard feelings. There was something warm and fatherly about the man. And he was always a gentleman. We could see that he had been brought up in a good family. He was always sober and well-behaved. But where he came from, or what his problem was, we never knew. About his past he kept a veil of reserve.

One day in 1958 he came to the Clinic with a sore throat. It was so bad he could hardly speak and the doctor on duty sent him out to St. Joseph's Hospital for a check-up. The verdict was cancer! There followed long and painful periods of treatment at the hospital's outpatient clinic, to no avail. He was several times hospitalized for weeks at a time. But he was always anxious to get back to his work on the farm. And the treatments were doing very little good in any event. "Big Mike's" days were numbered and he knew it. But he kept on working. His sufferings were terrible, but we never knew him to be out of sorts. During his last period at the farm, when I went to see him, he spoke to me about religion and expressed a desire to become a Catholic. In answer to my question, he told me he could not remember ever having been baptized. A "Mike O'Reilly" unbaptized seemed an anomaly. It was not until after his death that we learned that was not his real name at all. He studied the catechism conscientiously and soon he became a child of God by baptism, administered conditionally by me, at St. Boniface Church. The next morning he received his first Holy Communion. A little later he was confirmed. In spite of all his pain, his sleepless nights, his last few months on earth were filled with peace and joy for him, and of inspiration for all who knew him. He appreciated the great gift of Faith which God had given him.

Now, Mike, like almost everyone else, was a member of a family—but of a family with which every tie had been broken. There might be a letter, with months, even years between. From a diary he had kept we learned of a son in Chicago. His wife, who had divorced him, was unknown and possibly dead. He had two sisters and a nephew in San Andres, California. Notified by us, they hastened up for his funeral. They were of obvious refinement and some

means, but not Catholics. It was with something approaching awe that they knelt through the Requiem Mass for the repose of the soul of the man who had once been a well-beloved brother, and Uncle Dick to them. And I could almost feel their astonishment, as out of a full and sincere heart I pronounced a eulogy—and it was a eulogy, and a well-earned one—over Dick's mortal remains. It had been many years since they had been able to think of him as a man of virtue. But I had nothing but good things, and very good things, to say about the man who had been "Big Mike" and a treasure to us.

Before and after the funeral I had several conversations with the sisters, charming women, who insisted on paying the costs of Mike's last illness and burial. It was then that I learned about Dick Penland. He had once been a happy family man, with a handsome residence in an exclusive section of San Francisco. His riches had come—and come much too quickly—from his unusual skill as a court reporter. With wealth came temptation, and perhaps he wasn't as happy as they thought. For he soon began to be at the club more than at home. And when he would come home, he would be much the worse for the drink. You can guess the rest—the break-up of the family, the quick descent to skid row. Then, St. Anthony—the invitation to try to pull himself up to decency and normalcy again. His first meal in the Dining Room was the beginning of his ascent to better things—ending, as we may well believe, in eternal happiness with God. One of his sisters said: "Where Dick lost, Mike won."

Or, I could tell you about Eddie, a nice little man with an intermittent thirst, who was the librarian's "chauffeur," until he got a good job in a motel. Now he is holding the thirst very well in check and has a little bank account.

Then, there was "Bible Bob." He won that title among the men because he always had a copy of the New Testament with him, and was reading it in every spare moment. Yet, he was not a Bible-thumping sectarian, but a good Catholic—always pleasant and reserved. We never knew quite why he preferred to live among the destitute. He had no bad habits. He was with us for several years, and then got a job as a gardener and handy-man at a Jesuit Retreat House.

We may even have had some saints among us. Who knows? I am thinking about a middle-aged colored man from the deep south, with the impressive name of Isaiah. He was a Catholic—a convert, I believe. Just one of the unidentified men in the line, until he came to the clinic with severe intestinal pains. Again it was the killer, cancer! And he was hospitalized at St. Joseph's Hospital, San Francisco. He lingered in terrible suffering for several months. And the impression he made on everyone—Sisters, doctors, nurses and orderlies—was one of real sanctity. Never was there a complaint on his lips, but only prayers and expressions of gratitude. He was always patient and docile—with a single exception. Nothing could induce him to take a pacifier or analgesic to relieve his pain. With the outspoken fervor of his race he would say that he wanted to "suffer with Jesus," to have something to offer up for souls. After his death some of the nurses and Sisters began to pray to him, rather than for him, so confident were they that they had had the privilege of caring for a very holy man. I cannot describe the emotion with which I pronounced the words of the absolution over his remains in St. Boniface Church.

I could go on like this indefinitely. Not that they are all saints—far from it!—those men who step out of the line to help us help others. But that step

When we come to the Madonna Residence—and the matter of personal contact—here we are dealing with people in quite a different category. These women are, in every sense of the word, ladies. They have enough income—a hundred dollars a month, more or less—to pay their way, but not enough to have proper meals and housing at present-day price levels in commercial establishments, or rooming and apartment houses in the neighborhood.²⁰

Certainly we have a much closer and friendlier contact with these good women than in the old days, when they were alone and lonesome, living from hand to mouth. We come close to these good women.

This congenial atmosphere, this interested care and love of managers and fellow guests, this encouraging tone of the Madonna Residence was well described in a remark to a visitor made by one of several women enjoying the comfort of the spacious lobby, "It's just like being in my own home," she said. "Everyone is so kind. I can appreciate it, because I was alone, and very lonely, after my husband died two years ago." It makes their lives worthwhile; they feel they "belong." Their personality is respected and appreciated.

is often the first step back to normalcy and decency, even, in some cases,—thank God!—to their right place at the altar rail, in the Mystical Body of Christ.

²⁰ Most of them have sons or daughters, or other close relatives, not too far away. We do not ask them why they prefer to live alone, rather than with their families. But many reasons come to mind. Houses and apartments are small these days. As children come, and grandma loves to see them come, she feels in the way. Or perhaps they interfere with her freedom too much. Their intentions may be the best in the world. Someone, they feel, has to tell mother how to eat, how to do this or that. But mother doesn't see it that way. She's used to telling them! Then, again, it may be the old, old story, of a mother-in-law in the home, her tendency to interfere causing friction between husband and wife. Whatever the reason, we find that our old ladies at the Madonna like to be on their own. Yet the family bonds are strong. We are happy to see their dear ones coming to see them often. Conditions in the residence encourage family visits. Formerly some of these women lived in such poor surroundings that they would discourage their dear ones from coming to see them. In proof that the Madonna guests have still strong bonds of affection with the past, we find that almost all of them have some place to go on such home holidays as Christmas. If they have no relatives nearby, then some close friends invite them for dinner—perhaps to take the place of an absent grandmother at the family table. Here the Tertiaries perform a unique service.

SECTION II

PART I: Blueprint of St. Anthony Dining Room²¹

It was a divinely inspired motive which impelled the Franciscan Fathers²² to open the doors of the St. Anthony Dining Room to the

²¹ I found that in order to put this operation successfully into effect, a comprehensive plan had to be devised. These four words: visualize, organize, deputize and supervise—and in that order—offered me such a plan. May I share it with you? “*Visualize*”: all possibilities should be taken into account. Reason out all the things that are in favor of the project, all the advantages, the motives, efficient means which can be used, etc. Then view this entire enterprise from the opposite angle and consider all the things that are against the plan, the obstacles to be overcome, the spiritual, intellectual and material outlay, the permissions which perhaps may not be gotten, etc. Ask those who think with you—but especially ask those who think against you; note their objections. Then, before starting, have an answer to their questions, a solution to their difficulties. Get the permissions, etc. “*Organize*”: set down on paper the complete chart. List the various activities and how many people will be needed to see it through, the cost and how you can meet the expenses—leaving a good deal with childlike faith and love to Divine Providence. In organizing, you may have to make many changes from time to time, to shift the heads of departments or their assistants, until the right combination and reliable staff is formed. Generally speaking, it is better not to expect too much consistent help from volunteers, if you want capable persons in charge and smooth going. Volunteer help is often the most expensive help. They cannot give the time; they have to work; they have other things to do on days when you need them most. Your key men and women should be paid the proper wage; otherwise, you will falter. If you have quite a few workers, put them under a group insurance policy for hospitalization. They will stay with you. “*Deputize*”: you cannot do it all yourself. Give your staff power in their own field of activity. Share the responsibility. “*Qui facit per alium, facit per se.*” After all you are acting in the actions of others. But you alone handle all disbursements of money. No purchase should be made by anyone without your permission—and without a purchase order. “*Supervise*”: watch each activity. Go around; see what each leader in each department is doing. Get his report daily, in personal interview or by phone. It takes but a few minutes, we found out. You can’t run many of these projects from your desk . . . unless you have a wonderful, able General Manager. Then watch him.

²² We share herewith the plan and method we employed, *in the hope and prayer that many other such St. Anthony Dining Rooms may be set up throughout the country and the world*, especially by our fellow Franciscans. I know that this is a very intimate way of coming close to the poor and of administering unadulterated apostolic and personal charity as distinguished from the cold, impersonal and social charity or philanthropy. We use the word “Dining Room,” not kitchen, because it adds dignity to place and guests. We named it after St. Anthony, for he is the great provider, he provides the bread and knows where to find everything and everybody who is needed. He is our confrere, guide and fellow-helper.

poor. That motive is expressed in the motto inscribed over the doors of the Serra Center which houses the St. Anthony Dining Room.²³ In golden lettering it reads in Latin "Caritate Dei," and it means "Out of love for God."

However, it is one thing to have a motive, divine or otherwise, and another thing to set up an operation to give away more than a half a million free, warm full-course meals each year.

The fact is, it was expected to feed only approximately 300 to 350 each day. This estimate was based on the Franciscans' past experience in feeding the poor.²⁴

First, we obtained the proper approvals: The Most Reverend John J. Mitty, D.D., Archbishop of San Francisco, the Archdiocesan Catholic Social Service, Franciscan Superior, and the civil authorities, including the Police Department. Words of commendation have ever continued to come in: *The Most Rev. John J. Mitty, D.D.*, Archbishop of San Francisco: "I am very pleased with the

²³ Does one need a motive to feed the poor? The idea of helping those less fortunate than ourselves is not a modern invention. Solomon said (Prov. XXI:13), "He that stoppeth his ear to the cry of the poor, shall also cry himself and shall not be heard." And St. Paul (Cor. I, XIII:13), "and now there remain faith, hope and charity, these three, but the greatest of these is charity." And our Lord says these are two great Commandments: "Love God above all things and thy neighbor as thyself." When queried as to your neighbor's identity, He answered that all men are your neighbors. St. Francis of Assisi, a lover of Our Lord and His Gospels, and one of God's great saints, was likewise a lover of his fellow man, especially if that man were poor, or sick, or an outcast, or afflicted. It is not strange that the St. Anthony Dining Room was established in San Francisco by the Franciscan Fathers to care for the poor, true to St. Francis, called the "Little Poor Man."

Others may find additional reasons for extending aid to the needy: perhaps they receive a certain warm feeling of personal satisfaction accompanying such an action, an inner glow which goes with helping those in distress. Even the wealthy man driving in the city calls out to his chauffeur "Wasn't it grand of that young man to take that elderly lady up ahead across the street?" showing thereby that he, too, is attuned. Too bad he himself didn't get out and perform the deed; maybe that's the reason he is frustrated. There is something in him he checks, something he stops which his better nature craves to give vent to, something that is not attained by merely signing a check (possibly reluctantly) for the Community Chest.

²⁴ For forty years the Fathers had conducted what had become traditionally known as "The St. Boniface Bread Line." Each morning at approximately seven o'clock, the poor of the city would file into the St. Boniface auditorium, where they would receive soup, bread and hot coffee. This practice was later replaced with one of giving out meal tickets to a nearby restaurant. The St. Anthony Dining Room was a natural outgrowth of this practice.

work of the St. Anthony Dining Room. I pray that God may continue to bless its efforts. Please extend my cordial thanks and blessings to all who assist in this work." *The Most Rev. Augustine Sepinski, O.F.M.*: "It was my good fortune to see the St. Anthony Dining Room in operation when I visited San Francisco to attend the Franciscan National Marian Congress. It is truly a Christ-like work performed in the spirit of our Seraphic founder, St. Francis of Assisi. *The Very Rev. David Temple, O.F.M.*, Minister Provincial, Santa Barbara Province: "The service to the community which the St. Anthony Dining Room offers is one which keeps alive a great ideal. It does what St. Francis would do if he were alive today. It is the intent—not the number but the importance of each individual who goes there that counts. It seeks to serve each as though he were Christ. Our heartfelt thanks go to those many willing cooperators who have given this ideal the substance of reality." *Rt. Rev. William J. Flanagan*, Director of Archdiocesan Catholic Charities: "The St. Anthony Dining Room is an outstanding example of Christian principles applied to charitable activity. . . . Its need is shown by the enormous army of hungry persons who daily patronize the dining room." On the occasion of the serving of the 2 millionth free meal (September 30, 1954), *His Honor Goodwin J. Knight*, Governor of California wrote: "It is heartwarming for me to review the manifold humanitarian works of your splendid program. Your record of two million meals to those less fortunate is, by itself, a great accomplishment. In addition, the assistance and friendship which are to be found in your unselfish service are of great value in raising the morale, spirit and will of those who come to you for help. I was especially interested to hear of the work you have done among the victims of alcoholism. The patience and understanding with which you and your associates help these people meet their problems have resulted in the salvation of their morale and spirit, as well as restoring them to a more productive and effective life as members of the community. . . ." *Elmer E. Robinson*, Mayor of San Francisco wired on that same day: ". . . The Dining Room performs a great public service because it cares for that segment of our population which otherwise might go uncared for."

The task of remodeling the huge basement in the Serra Center next to the Friary began. This had been a machine shop, yet it was

exactly suited for the Fathers' needs.²⁵ It had an entrance leading in from Jones Street. And, best of all, like the rest of the large buildings, it was owned by the Franciscan Fathers. The aid of the various building trade unions, which includes carpenters, plumbers, painters, plasterers, was enlisted, and the machine shop was transformed into a first-class restaurant.²⁶ But most of the work, nevertheless, had to be paid for.²⁷ In less than five months the job of remodeling was almost completed.

Meanwhile, a number of prominent business and civic leaders were invited to serve on an Advisory Board of Directors.²⁸ Those were chosen from the best, men who were not given to failure, whose names on the letterheads demanded respect.²⁹

²⁵ It was more than 175 feet long and 50 feet wide, guaranteeing enough space to cook and serve meals.

²⁶ The membership of those unions worked in their free time, especially Saturdays, and donated their services.

²⁷ We went "in the hole" expecting divine help in the course of time . . . it came superabundantly.

²⁸ The Executive Board is made up of members of our Provincial Council (Definitorium) who have incorporated as distinct legal entities: the St. Anthony Dining Room, Inc., the St. Anthony Farms, Inc., the St. Anthony Foundation, Inc. (the latter, a holding corporation for all these welfare enterprises).

²⁹ The present members of the Board are: The Most Rev. John J. Mitty, D.D., Honorary Chairman; Rev. Alfred Boeddeker, O.F.M., the founder and Executive Director; Elmer J. Towle, manufacturer and former City Planning Commissioner, President (succeeding the late Thomas A. Brooks, the first President, who was the Chief City Administrative Officer of the City and County of San Francisco); Adrien J. Falk, a retired president of one of California's greatest food packing companies, a director in many corporations, and a highly esteemed leader in all civic affairs, Vice-President, succeeding our first Vice-President, the late Honorable Michael E. Mitchell, Chief of Police; Sylvester Andriano, prominent attorney and former City Supervisor; Larry Barrett, builder and president of several large firms; John Blackinger, general manager of Spreckels-Russell Dairy Co.; Mrs. William C. Callaghan, owner of the Gros-Jean Rice Milling Company; Mrs. Helen T. Cameron, civic leader and widow of George T. Cameron, publisher of the San Francisco Chronicle; Honorable Matthew C. Carberry, Sheriff of the City and County of San Francisco; Honorable C. Harold Caulfield, Judge, Superior Court; Emmet Daly, Commissioner, California Youth Authority; Honorable John A. Fixa, Postmaster, City of San Francisco; William G. Gilmore, Industrialist; John F. Henning, Director of Department of Industrial Relations, State of California; Honorable Dion R. Holm, Chief Attorney, City of San Francisco, R. C. Jasinsky, Restaurant owner; J. B. S. Johnson, Jr., president, Otis-McAllister Coffee Co.; Daniel J. McGanney, vice-president, Southern Pacific Railroad; Mrs. Felix McGinnis, civic leader and philanthropist, widow of the late Felix McGinnis, president of the Southern Pacific Railroad Co.; Honorable Harold

Plans were made for securing the necessary cooking and restaurant equipment for the opening.

A campaign among the city's large wholesalers and retailers of food and produce was started. This phase of work we found out, is best conducted personally by a Friar, visiting the various merchants, explaining the plans to them and asking cooperation in the form of food donations.³⁰

Newspaper notices began to appear in this form: "Church Plans to Feed the Needy," "San Francisco Businessmen to Aid New Charity Dining Room," "Free Dining Room Will Open Here Next Month."

The St. Anthony Dining Room is like a modern cafeteria-style restaurant. Jabbed into the side of Jones Street, just after it starts a course from Market Street to Nob Hill, is an entrance barred by a wide overhead door, the kind one sees on private garages. If the hour is early morning or late afternoon, a stranger would pass that door without glancing a second time. Purposely no sign tells you what is inside (to embarrass none of those who slip in); not even a street number is displayed, yet, millions of men and women know where that door is, and have passed through since it was opened on October 4 (Feast of St. Francis), 1950. Behind it "the Miracle of Jones Street" occurs.

At 11 o'clock, thousands of hungry poor men and women enter into a brightly lighted ramp, about 75 feet long, four abreast. They

R. McKinnon, prominent attorney and president of the San Francisco Police Commission; H. C. "Pat" Maginn, former Police Commissioner; Gene Mu-gnier, Hearst Publishing Co.; John H. B. Perlite, retired, Bank of America; A. L. Pierotti, vice-president, Crocker-Anglo Bank; George B. Richardson, Western director, Young & Rubicam Advertising Co.; Joseph T. Ryan, vice-president, Swett & Crawford Insurance Co.; Honorable William T. Sweigert, Judge, U.S. District Court; Julius Trescony, Rancher and owner of Rancho San Lucas, San Lucas, California; Herman Wobber, motion picture executive.

³⁰ At present the food for 1,560 daily meals, amounts per year to: 100,000 lbs. potatoes, 60,000 lbs. dried beans and peas, 20,000 lbs. rice, 20,000 lbs. vegetables, 10,000 lbs. dessert, 8,000 lbs. sugar, coffee 9,000 lbs., 48,000 loaves of bread. It would take 375 to 400 lbs. of meat every day, if we could serve it every day. . . . That would mean we would have to have donations of 120,000 lbs. of meat each year. We do not receive nearly enough meat to fill our needs, so meat is seldom served by itself. However, stews and other ways of adding meat stock and flavor to the meals are worked out occasionally by the chef.

move in orderly fashion into the St. Anthony Dining Room.³¹ These deserving persons have bodies and souls like yours and mine; with similar emotions, who feel pain and sorrow; they can reason, and sometimes experience happiness and joy.³²

When one has received his food, he is directed to a seat at a table in the dining room proper which takes up approximately half of the large room.

This seating arrangement is conducted with dispatch and order. The tables are set in rows, each one accommodating eight persons. They are hardtopped with glossy mica-wear, and the chairs are first class, comfortable and sturdy. Altogether 280 persons can be seated at one time. As those who have eaten move out, others move in, until all are served.

The entire operation of serving, eating, entering and leaving the dining room moves with precision and with a minimum of supervision.³³

Various Classes of People

For the most part, the guests are persons who are not provided

³¹ Only one meal is served daily from 11 a.m. until 1 p.m.—though guests may return for a second portion. These doors are opened to the city's and Bay Area's poor every weekday throughout the year (313 days).

³² By accurate count (this is computed each day: 2,000 plates are set out and we subtract what are left over. Also since we pass out 20 plates a minute, on an average, the time of serving aids our calculations) the Franciscan Fathers soon will have distributed 5,000,000 meals in 10 years of operation, the date should occur sometime in early November; a daily average of some 1,560 meals a day—or around 500,000 a year.

From the outset the food portions were and still are generous. The line moves quickly as each person receives the same food. And the steam table containers are constantly refilled from the huge stainless-steel cooking cauldrons by a group of white-coated men.

The floors are covered with asphalt tile, the serving tables are of stainless steel. It looks like a first class cafeteria—without a cash register. We want to make the poor feel they are "deserving"; this lifts up their spirits, their human dignity and personality, in whom we see Christ Himself.

³³ A self-inaugurated practice which began on the first day has become an established custom in the dining room. As each man enters the room he removes his hat and doesn't put it on until he leaves. This is but a small token of politeness on the part of the dining room clients but it bespeaks volumes. It is a courtly little gesture of appreciation by men who have no other way of showing their gratitude—and some of those men have been strangers to politeness for a long, long time.

for by the Community Chest agencies, simply because they cannot meet the required qualifications necessary for such participation.³⁴

The persons who eat in the dining room may be divided into five general classes but all do not fit into these five groups:

a. Those in temporary distress, employable men and women who need merely to be helped over a small crisis until the civil charity program can provide for them. This happens also during strikes or a recession. The ordinary workman can just make ends meet on that monthly check. When he doesn't get it, he is hurt; after two months, he is frantic. From then on, generally, he will do anything. He sends home to the family the small amount of social security money, and he will come into the Dining Room.

b. Those in the fifty to sixty-five age bracket, sometimes even in the forties and not absorbed by the labor market, especially if they have no trade, or automation has taken over their trades. In many cases these men and women are honestly seeking work but cannot find a job.

c. Those who contend they can do any or all kinds of work, but who, when put to the test, are incapable of holding a job. You went to school with them. They were limited then; they still are.

d. Old age pensioners, alone and 65 years or over, who find at the end of the money, they still have some of the month left. These certainly need help.³⁵

e. Those alcoholics (24% of total number) and destitute who, precisely because they cannot help themselves, have the greatest claim to our charity.³⁶

There are various types of persons who eat in the dining room. They are of all ages and all types; some young (just come into town), others old; some shabby, others presentable; some clean looking, others not. It is a roomful, too, of a thousand blessings.

³⁴ "The St. Anthony Dining Room occupies an unique place in the overall charity program of San Francisco. That it fills a need in that program is shown by the tremendous numbers of hungry persons who daily find it necessary to eat there." Msgr. William Flanagan, Archdiocesan Secretary of Catholic Charities.

³⁵ It would be psychologically bad to put all these classes in the skid-row category. Hence we have our dining room in the heart of town, away from the depressing areas.

³⁶ These have been given permission by the police to enter the better section of town. An officer is always near at hand.

How does it feel to be without food and shelter? What passes through one's mind? How far can a man, or woman, be plunged into the well of despair without being drowned?

For most of us these are hypothetical questions and the answers come back without the pain and misery of experience. For the men and women who eat in the St. Anthony Dining Room the answers must be harder, as they are wrapped up with the tragic circumstances of reality. It must be difficult for a man who is without the bare necessities of life to rationalize that the future holds forth a promise of better things—that is, if he can rationalize at all in such circumstances.³⁷

The Franciscan Fathers make no attempt to classify, card index, or get the past history, or dig out the cause of the present plight of the men and women who visit the dining room. Maybe that is the one thing they don't want to be constantly revealing. We take them as they are. We feel, as our Founder and as Jesus taught us, that all men are brothers, equally important in the sight of God. Each man needs kindness and friendly help in such a desperate situation.³⁸ You can't go wrong giving a hungry man a meal.

It is one thing to have a fully equipped dining room, supplies for it, and a date set for its opening; but a dining room, ready for operation and prepared to serve 280 at a setting, must also have a full staff of employees.

In the midst of other preparations a call went out for volunteers to serve the food in the dining room. That plea was addressed especially to members of the Third Order of St. Francis, our lay men and women who are dedicated to the principles and spirit of brotherly love of their Father, St. Francis.

Since that time, this serving group has become known as "The St. Anthony Helpers" and has been formed into an organization without rules or regulations but which functions with the highest degree of efficiency.³⁹ Today, there are approximately two hundred of those

³⁷ You try it. Go without food for a day; or take but one meal.

³⁸ Before anyone should pass judgment on the worthiness of the men who receive free meals in the dining room—before anyone should arbitrarily say that a system whereby each one receives a meal without any investigation is a haphazard and unrealistic approach to a grave social problem—the Franciscan Fathers would like that person to visit the dining room to see what goes on there.

³⁹ Hardened newspaper men, radio and script writers have choked with emo-

faithful, self-sacrificing ladies, some young, others older; some single, others married. They are from all walks of life, housewives, office workers, and of various degrees of wealth. With admirable self-regulation they report, on a rotating basis, so that the burden is evenly distributed. Some 10 ladies "report" for work each day.

The spirit of St. Anthony Helpers is one of the finest examples of what goes to make the St. Anthony Dining Room the great work of charity which it is.⁴⁰

There was and continues to be the further staggering problem of having enough help to prepare the food, to wash the dishes, to maintain the establishment in spotless cleanliness, to do the heavier chores, to act as a repair crew, to paint and take care of the equipment, to man the trucks which pick up food donations from the bakeries and wholesale produce markets each day, and many other duties which crop up from day to day.⁴¹

To put on a large public banquet, dinner, or barbecue for 1500 persons once a year is an enormous task. Then keep in mind that

tion when they witnessed the scene. What impresses most is the willingness of the workers who help in the dining room; the kindly consideration the servers have for the men who come there; the genuine spirit of welcome which is given to them. All these combine to create a feeling which is beyond words to describe. It's a good feeling that here is just a little bit of self-sacrifice . . . an extra special regard for God's law. Most visitors, when they have seen the St. Anthony Dining Room, do not question the worthiness of the persons who receive the food, instead they murmur a fervent prayer of thanks because they are not included in that line for food. "There am I, except for the grace of God."

⁴⁰ These ladies, without fanfare or expectation of fame, without self-glorification or thought of prestige, are the unsung heroines of this story. They are a principal part of the operation, for without them or to replace them with paid helpers would place an overwhelming financial burden on the dining room.

Unselfishly they serve, for self-sacrifice is a large part of their makeup. There is no glamour attached to the work, no picture taking in bright shiny uniforms for the newspapers; theirs is a labor of love. Not an unrequited love, either, for it is likely according to God's plan that these ladies are the greatest gainers of all. Using women, and not men, gives a tone to the Dining Room. It lifts up the spirits of the men—it respects their human dignity.

⁴¹ Additionally, there is need of a standby crew to repair and fix the equipment in case of a breakdown; to make needed improvements that are required from time to time such as making equipment changes and so forth. Some of this work requires only common labor, but much of it calls for skilled artisans.

Now, add the task of cooking and preparing the food for upwards of 1,500 daily and you begin to get an idea of the tremendous problem which the Franciscan Fathers faced at the outset, and one which is faced each day.

the operation of our dining room is not a monthly or yearly one, designed to accomplish a charitable work on an infrequent basis. It is a daily problem, one which presents itself each morning. The St. Anthony Dining Room is the biggest, single day-by-day charity operating in San Francisco.⁴²

St. Anthony Dining Room Affiliates

(These affiliates are an extension of the aims and purposes of the St. Anthony Dining Room)

Giving a man or woman a warm meal each day to relieve his or her hunger is not the final answer to the grave social problem of helping those in temporary or permanent distress. It is not the answer, either, to the correction or even the simplest form of rescue and rehabilitation.

For men who are hungry and homeless, more must be done.

A man who is forced to sleep in doorways, or under a bridge, or in alleyways, cannot keep himself clean. For a man without the means of keeping himself clean, and who wants to work, this presents an almost insurmountable problem.

Housing Poor Men

Men who come to the Dining Room to eat, and who voluntarily express a desire to work, are put to work. The requirements of the Dining Room call for at least thirty men each day to fill the maintenance jobs such as preparing the vegetables, handling the dishes, cleaning, collecting the food, and other heavy chores.

The men who work at these tasks are given three good, substantial meals each day, a lodging (at St. Anthony Residence) and other smaller favors like tobacco, razor blades, soap, clothing, and so on.

This is a most important development of the work of the Dining Room, which is seldom spoken of. It is certainly as constructive as the daily work of feeding the thousands. It is the next logical step in helping a man or woman to regain his or her self-respect.

This is temporary aid.⁴³

⁴² We serve 313 days, excluding 52 Sundays because of our priestly duties.

⁴³ Some of these men need only the foothold which the St. Anthony Dining Room provides to rescue them from a pitiable and precarious existence at the bottom rung of life's ladder; with others, the process is a little longer, be-

At first these men were housed in a nearby second-class hotel. This was too expensive, even at 50c a day, and there was little personal contact with the men in another proprietor's hotel. Then a large residence at 908 Steiner Street, in the better part of town, was rented and has served as the living quarters for the men. This change was made in the interest of economy. It has now been bought and paid for. It is known as the St. Anthony Residence. The dwelling is furnished with good, serviceable furniture, and provides clean, comfortable and homelike lodgings for the men. They enjoy their radios and TV.

An accurate count shows that more than 14,000 individual daily lodgings and 42,000 meals are provided each year for men who work in the dining room.⁴⁴ The important factor in this development is that the men are able once more to form regular habits, and at the same time regain a presentable, clean appearance.

The work crew in the Dining Room is an ever-changing one. The change-over as among the Dining Room clients themselves is about 85% every 2 months.

Free Employment Bureau

The residence provides only temporary assistance. The men who apply for that work are in dire, immediate need of help. After a few weeks of regular meals, plus the inestimable factor of a place where they can keep clean, many of them are ready and eager to take their place once more in gainful occupations as members of society. They seek a permanent job.

To aid men and women in returning to regular business occupations, the St. Boniface Free Employment Service was set up.

The number of jobs filled annually by this service averages 2,000—in ten years a grand total of some 20,000. This means employment found gratis for those without means to meet the fees of commercial agencies.⁴⁵

Carefully screened applicants are also sent out in response to cause they have spent more time in a desperately hopeless situation. But, in all cases, the most important factor is that these men voluntarily discover themselves that life is better for them when they eventually take their rightful place in society.

⁴⁴ In 10 years we have provided almost 150,000 free beds to the poor.

⁴⁵ In the unskilled categories alone, more than 1,550 jobs are found every year.

calls for workers in lines where experience counts. This Bureau finds jobs for many others (men and women) who have not frequented the dining room. They are of a slightly higher class—yet poor. Most of its applicants are in this latter category. It has a trained and capable social service worker, its files are in perfect order, the forms are standard; but there is no commission asked for the job secured.

St. Anthony Farms

Two reasons led the Franciscan Fathers to start the St. Anthony Farms: the impossibility of getting all the necessary foodstuffs, especially meat; and the welfare of some of the men themselves.⁴⁶ Through the farms both objectives are obtained; the men restore themselves, while helping to feed their companions in the city at the dining room and lodging house.⁴⁷

We soon realized that lodgings at the St. Anthony Residence were not enough for the task of helping all the men rebuild themselves physically and psychologically. Many were run-down, others were discouraged; many are both. Country acres and God's fresh air—great rebuilders of mind and body—were needed to enable them to do a more productive work than mere chores for the dining room and to put them in fit condition for normal living.⁴⁸

The men are not sent there, as they often are to the "public city farms," even by a sentence of a judge. They offer themselves. Psychologically, it is bad to let them know by word or action that you are trying to rehabilitate them. We never even use the word "rehabilitation." They restore themselves. This is their chance. The results are more lasting.

⁴⁶ You can't think of running such a large dining room and feeding around 10,000 a week without raising some of the food yourself. Merchants find it hard and are reluctant to give quantities of meat, for example, week after week, year after year.

⁴⁷ A run-down 75-acre agricultural property in two parcels, some 50 miles north of San Francisco, has been converted into a producer of food, supplementing that received through gifts for the St. Anthony Dining Room, and a re-builder of men whose health and morals have been shattered through the rude shocks of misfortune.

⁴⁸ This would enable them to get away from their dens in town, from their loneliness, that hopeless feeling. It aids them to think out their problems quietly and to plan their futures while all the necessities are provided for them. Soon they prove to themselves and others that they are still worthwhile, that they can do something productive, even for the benefit of others.

Since acquiring the farm, we have sent milk, eggs, pork and beef, and fowl back to the Dining Room and to the St. Anthony Residence. But most important of all, we have sent back to a gainful and happy life 310 men who have restored themselves, and left with a tremendous longing to go ahead in life; our records show that they do.

A most important element in the success of our Farm program is our capable advisory Board of Directors; these are outstanding men who combine their know-how and efforts to direct and to further all phases of this project.⁴⁹

St. Anthony Clinic

Medical care, an important adjunct to any program for the relief of human need, is dispensed through the St. Anthony Clinic, located next to the Dining Room. It was established in July, 1956, as an answer to a long-felt need. The most casual observer could see that many of those waiting in line for meals at the St. Anthony Dining Room were in grave need of medical or surgical care. And most of them were transients, strangers in the city, with no residential qualifications for public assistance and no money to go to a private hospital nor even to pay the little fee at the out-patient clinics. They seemed to be nobody's responsibility, so the Franciscan Fathers, who had long been helping such men, and even women, with meals, employment counsel and emergency aid, made it their business to see that relief would be given them in their physical ills.

The well-equipped and organized St. Anthony Clinic was started

⁴⁹ The present members living in that general area are: John Watson, President of our Board, farmer, dairyman, head of State Agricultural Committee; Oscar Peterson, our Vice-President, and former president of the Farm Bureau, and rancher; Lucien Libarle, Secretary, a businessman; John Lounibos, attorney; Adrien Falk, past President of S and W Fine Foods; George Bath, County Farm Advisor; Lloyd Harwood, California State Advisory Board; Gene Benedetti, Manager, Cooperative Creamery; Virgil Strator, State Farm Board; Henri Maysonnave, public relations; Dr. George Lane, dentist, rancher; Mike Pardee, Farm Paper Editor; Nat Thompson, banker, partner of Poehlmann Hatchery; Clay Miller, grain broker; Mrs. Felix McGinnis, social leader; Mrs. Edmond Coblentz, social leader and rancher; Frank Schepergerdes, Manager of our farm; John Messer, farmer. As you can see, having men like these surrounding you, our farm project was assured the necessary advice and assistance.

with the generous cooperation of the Franciscan Sisters of Joliet, Illinois, at their local St. Joseph's Hospital, and the regular staff doctors of the hospital. The nurses come from various city and county hospitals. Besides the ordinary illnesses—colds, cuts, etc., that are hard enough to bear when they are added to hunger and destitution,—there have been many cases of a more serious nature. Some might easily have resulted in death, had it not been for the Clinic's timely aid, followed up by out-patient care at St. Joseph's Hospital and, when necessary, by hospitalization at half price, which the Clinic pays. Among these have been cases of active tuberculosis, detected through the cooperation of the San Francisco Tuberculosis Association, which comes periodically with its Mobile Chest X-Ray Unit. Almost 30 patients are cared for each Tuesday and Friday from 11 A. M. to 1 P. M. There are between 2,500 and 3,000 cases a year.

Financing the Dining Room and its Affiliates

Besides the foodstuffs, many expenses are incurred in financing and running these projects: equipment, warehouses, trucks, refrigerators and deep freezers, salaried personnel, etc. How is this done? Throughout the city small collection cans are placed in various business establishments. These containers have around them a black and brown label which reads: "FEED THE HUNGRY"—"AT ST. ANTHONY DINING ROOM." When collected they are brought to the St. Anthony Dining Room office where one of the Franciscan Brothers opens and banks them and the office staff checks and records the results.

We also have a "Dollar-a-Month Club," a group of persons who voluntarily mail in one dollar each month to support the Dining Room. Each donation is acknowledged, and a card of membership is mailed to each donor. Our application blank for this voluntary organization is shown on the following page.

Then, for persons who have more of this life's goods, we have a "313 Club," which is an organization of men and women of more than average means who voluntarily contribute *one hundred dollars yearly* for the purpose of feeding all the poor of the Dining Room for one day. \$100.00 is the approximate daily cost of operating the

Dining Room. The Dining Room is open three hundred and thirteen days each year—hence the name “The 313 Club.”⁵¹

A particular day may be chosen by a member and when duly accepted and recorded by us is often dedicated to the memory of a loved one, or to commemorate a specific occasion.

The Dollar-a-Month Club

Please enter (or renew) my membership in the “Dollar-a-Month Club” of the St. Anthony Dining Room, 121 Golden Gate Ave. It is understood that this is a voluntary contribution on my part, and may be discontinued at any time by me.

Name

Address

City

Make checks payable to the St. Anthony Dining Room. All donations are automatically deductible under Sec. 101 of the Federal Income Tax Code.⁵⁰

Some bequests have been left to the Dining Room and its affiliates. The form of devise and bequest is as shown on the following page.

Note: Those unable to donate money, are asked to help our Franciscan welfare projects by remembering them in their prayers to God.

“The Miracle of Jones Street” is so called because it rests entirely on the free will of individuals. No help is obtained from Federal, State, County or City sources. Nor is there any revenue derived from the Community Chest or from any Catholic or non-Catholic charitable organizations. No society, church, civic or fraternal organization, or service club sponsors any of our projects. No financial

⁵⁰ It is most important that a Dining Room being started must obtain a letter from the Internal Revenue Dept. for their files, showing tax exemption for donors.

⁵¹ These donations are also automatically deductible under Sec. 101 of the Fed. Inc. Tax Code.

assistance is received from the Parish, or from the Franciscan Fathers.

All—foodstuffs, money donations, volunteer services—depend on the free new act, made each time, by individuals. Most of these persons we have never seen or met. God, the Madonna, St. Anthony

Form of Devise and Bequest

I give, devise and bequeath to the St. Anthony Dining Room of San Francisco, a Corporation:

.....

to be used by it for its corporate purposes at the present or hereafter established.

REMEMBER THE POOR IN YOUR WILL.

inspire and urge them each time “to help their fellowman in need.” God evidently wants to prove that if we trust in Him, he is a provident Father. All praise and thanks be to Him. That is why this work is called “The Miracle of Jones Street.” Try it, God won’t fail you. Do what you can, with reason and faith, and He will see to it that people will help—especially if you charge nothing at all.

Remember—“Caritate Dei”—Out of Love for God.

PART II: Blueprint of Madonna Residence

“Cast me not off in the time of old age when my strength shall fail, do not thou forsake me,” the Royal Psalmist prayed centuries before Christ. (Ps. 70, 9)

The Church from apostolic times bestowed special care upon the older members of the flock; in fact, tender regard for their needs has been among the most sacred of traditions among peoples, far removed from the Faith of Christ. What we are then dealing with, is not a new but an ancient need, accentuated by modern social and economic conditions. Moreover, there are new trends which call for

new appraisals. May these notes and experiences aid our Franciscans in assisting in this most deserving work.

Looking back, we now truthfully feel the Madonna Residence is *one approach* to solving the problem of the aging. Not that they are a problem as such; for their condition is but one of the many arising from a society in a state of transition, caused by the breaking up of strong kinship groups, by jerry-built houses and tiny apartments taking the place of the family home, by soaring living costs, growing state aid and shifting populations. These things have created the dislocation which has made its impact upon all—especially the youth and the aged. Much has been done for the youth; it is time to do something durable for the aging.

The Need

From the viewpoint of health of body, mind and soul, the Catholic residences for the aged conducted by a number of Congregations of Nuns are ideal.⁵² These modern manors for the aged offer up-to-date, even ahead-of-the-times, comfort, health care and rehabilitation and the utmost in religious facility, such as wheel-chair confessionals and chapel space, individual hearing aids in pews, daily Communion for shut-ins and well-timed Masses, devotions, retreats, etc.

The Catholic Home for the Aged, which we have been accustomed to, cannot, however, be the sole goal in planning for every aged person.⁵³ In fact our excellent Catholic homes, conducted by such as the Sisters of the Poor, are but a part of the substantive responsibility of the Church to its aged members. Here is where Madonna Houses fill a big need.⁵⁴

⁵² Surveys are being made to ascertain the exact number of "homes" as such which offer sheltered care for the aged. It has grown rapidly within the past 20 years. Rough estimates place the number of inhabitants of these homes at about 200,000. Robert P. Goldman and Sid Ross, *Parade*, Feb. 4, 1954, p. 9.

⁵³ There never will be enough homes or enough money to provide this type of care for even a sizable portion of the aged whose circumstances would allow their eligibility for admission. Moreover, some people still associate such a home with a poorhouse and never could be content, however perfect the lodging and service might be.

⁵⁴ The aging desperately need our help at present. This year more than 500,000 men and women will retire. For many, it will be a lifelong dream come

The Beginnings

The Madonna Residence came into being on March 25, 1956. Again Divine Providence opened the way, for none of us were conscious of the general crying need or the intricate problems of the aging. With the blessing of the Most Reverend Archbishop John J. Mitty, D.D., we went about housing the respectable, low-income, elderly ladies we saw around us. We tried merely—as any Franciscan would—to take them out of their poor, wretched quarters into which poverty forced them, and to remove their awful loneliness and lonesomeness. Our guiding star, the lovely Madonna, evidently led us by the hand. What has been accomplished is due to her alone.

The Madonna House is a hotel, a residence, a club, all in one.⁵⁵ It is located in the San Francisco Civic Center, with 85 rooms, some with private shower or bath. It is 6 stories, with a large elevator. All Catholic women, 60 or over, with an income not exceeding \$125.00 per month—often obtained by State pension, public assistance or other public source—are eligible.

Besides the 85 rooms, there is a Tea Room, Reception Room for guests, and a Reading Room, a TV room, a Library, an Oratory, complete with altar and pews, a Hobby Room, and a Laundry Room with Bendix washer and ironing apparatus. Steam heat warms each room in the house. There is an office and counter desk for the Manager. In the Club Room we have sewing projects and various crafts to interest all.

true. For others, it will be a death warrant. There is positive evidence that forced retirement can do irreparable mental and physical damage to an individual. As one recent study of the aged points out: "The change from provider to the one being provided for, is a major causative factor in emotional disorders of the aged." There is a well-known biological axiom which states that organisms and tissues tend to die down when they no longer serve a useful purpose—an axiom reinforced by hospital studies indicating that one of the major causes of premature and preventable senility is simply monotony and boredom.

⁵⁵ Our first move, a rented hotel at 111 Jones Street with its 25 rooms, became eventually the "pilot" project. Forced to vacate it because it was to be demolished due to a sale, Our Lady found a more convenient and commodious hotel, which we are buying at \$110,000.00. Since then, we have gathered much information through experience, consultation, reading and meetings with agencies dedicated to assisting the aging. These two residences have taught us the needs, problems and desires of the aging and how to meet them.

The location is very convenient—across the street from the main public library, and three and a half blocks from St. Boniface Church, in the middle of town and shopping center. There is also a complete Senior Center on the basement floor; a beautiful outdoor Madonna Garden, with waterfalls and fountain, is charmingly lit up at night.

Besides, three “Christ rooms” are available for those women and girls temporarily stranded in Greyhound stations or elsewhere and recommended or referred to us by pastors, Catholic and other charities, or the police, for shelter, usually for not more than one week, free of charge. It is “Christ” staying at the Madonna.

As indicated above (see Section I) there is a committee or Board of Directors of lay women, under the leadership of a past president of the Archdiocesan Council of Catholic Women.

Application

Application is made in person at the office in the Madonna, and the applicant is interviewed by the Manager. The completed application form contains a reference, besides the source and amount of income. The form is then submitted to a committee and the individual is notified of her acceptance. On the registration card, the name of the nearest of kin is noted, and also the doctor's name of the applicant. Since we are not set up to take care of the sick with nurses, medical and bed care, nor room meals, this is important in case of an emergency.

The room rents vary according to the room, between \$5.50 per week and \$35.00 per month maximum. The average monthly rent income is \$2,000.00. This does not cover the monthly expenses nor payroll and so the difference must be subsidized, and help asked. There is a fine restaurant in the building, leased out at \$450.00 per month rent, which must serve our ladies whatever they desire at 18% discount. Finally, there are the paid helpers, the maintenance man, maid and night-watchman, who keep the house in clean running order. The financial books are kept at our Franciscan (Executive Director) office.

There is someone on duty at the desk twenty-four hours a day. A night clerk makes the rounds every hour throughout the house to

see that all is well. It gives the women a safe feeling, especially as a precaution against intrusion and fire. The building is indeed fire-proof; however, every precaution is taken to preserve fire prevention. No cooking or hot plates are allowed in the rooms.

Management

One of the most important requisites of such a home is good management. The one basic requirement for the person in charge of running such a home is that she must be trained in this type of work and have an interest in it. The importance of the manager's position can scarcely be overestimated. The cold title of manager does not come near to describing the warm personal feeling she must infuse into her work. She must be a woman of rare personality. She must have a fine sense of dedication, for she is called upon to do a top-flight job without the economic advantages to be found in a comparable position in the commercial world. She must be prepared to listen with sympathy and advise with prudence. Her patience must be great, in order to avoid causing or aggravating emotional disturbances. Alertness is called for in order to detect cases of illness, arranging for medical care or hospitalization when necessary.⁵⁶ The women have a sense of security because there is someone always at hand who really cares about their spiritual, social and physical needs. And to the unobtrusiveness of the management when its services are not needed, we may attribute the air of freedom with which the guests go about their ordinary affairs.⁵⁷

In addition to its intrinsic advantages, the central location of the Residence and the convenience of several bus lines makes many public recreational and educational facilities easy to reach. It is on the edge of the Civic Center, with the Main Public Library just

⁵⁶ At present, in Miss Ellen Leary, the Manager, and her two assistants, Mary Ellen Doherty and Lucille Erskine, the Madonna Residence has been singularly blessed. Because of their kindness and understanding of human problems and the attention they give to each guest individually, the spirit of harmony and contentment reigns in the house.

⁵⁷ Whether they be entertaining a guest for dinner in the cafeteria, which is owned by the Madonna Residence though operated on a rental basis by experienced restaurateurs, stopping for a rest and a chat in the lobby, reading in the library, enjoying the loveliness of the Madonna gardens, or meeting with friends in the Senior Center downstairs.

across the street, and the San Francisco Memorial Opera House and Museum of Art close at hand.⁵⁸

It is no wonder, then, that the Residence is always filled up and has a considerable waiting list.

Incorporated as a distinct organization, it has as its Executive Board, the self-perpetuating Corporation of the Provincial Council (Definitorium) of the Franciscan Fathers.⁵⁹

Lack of rest-home facilities makes it impossible for the Madonna Residence to accept guests whose health does not enable them to take care of themselves and eat their meals outside.

We realize we are sheltering and taking care of only one type of aging, the ambulatory. We cannot at present assist those who need medical and constant nursing attention. We hope to remedy this situation, God willing; it is not the ideal. When our guests get seriously sick, they are transferred by their doctor's orders, to a private or city hospital. They return to us on recovery. It has worked out well.⁶⁰

Our Social, Recreational and Religious Program

Old people are individuals, each in the likeness and image of God, as much as are infants, youth and the various grades of adults.⁶¹

⁵⁸ It is important to keep these women in the heart of town. They become lonely again and isolated if away from the cities. They need easy access to places, persons and events.

⁵⁹ The Madonna Residence operates within the over-all set up of the Archdiocese of San Francisco and specifically of the "Catholic Social Service," under Father James Murray, with Father Thomas Regan, Director of the Committee for the Aging.

⁶⁰ "There should be no homes for the aged which are completely without regular medical supervision for those who live in them. Some kind of nursing unit is needed for those who are either temporarily acutely ill or who have been dismissed as convalescent from a hospital. Too frequent shifts from one institution to another, according to the state of health of the older person, can be a trying emotional experience. The older person feels more secure in his own home. If he is forced to leave his home and take up residence in a home for the aging he has to make rather radical adjustments in his pattern of living. This is a time of insecurity for him. If he becomes ill and is forced to leave his 'second' home for a hospital, infirmary, or nursing home, his readjustments have to be repeated at a time when he is physically weak and consequently less able to meet the emotional strain of such an adjustment." —Edna Nichalson, *Housing the Aging*, l.c., page 116-19.

⁶¹ Each elderly person's life is an individual one, with different aspects of

Sometimes, too, I think we are still clinging to some antiquated ideas about growing old. We think of life's later years as a time when we will be "on the sidelines"—spending lonely and idle hours in a rocking chair.

There is no denying that old age has certain drawbacks. But the unpleasant picture most people have of it is out of date. Today, many of our senior citizens—and there are almost 20 million of them aged 65 or older—enjoy travel, recreation, good health and the satisfaction of serving their communities.

Our program for the aging parallels the already active youth program. We know that some of the problems of aging spring from their isolation from the active, working community. It is imperative to reject anything that regards them as incapable of doing anything for themselves, or others. Here are some aspects we have come to adopt:

Social aspects: Aging affects everyone's social life differently, in accordance with the variations in his domestic and economic life and in relation to his personality. With almost everyone, old age narrows his social range. Contemporaries are fewer. The colleagues and acquaintances formerly met in an office or shop are no longer a part of daily contact, with the result that the compass of social interests diminishes and brings morose and even painful loneliness. Younger persons incline to the false idea that because old people don't belong to many groups or make new friends or enjoy new activities, they don't desire to. That is not true. We have found out from experience that older persons still desire and need to participate in activities and to meet new people. Through our social program and relationships, they have found release from preoccupation with minor aches and illness, and the anxieties of aging. We have found that the busiest are the happiest. Our aging women fill their days with an activity program which challenges them and uses their ability and experience. Besides each finds thereby that her personality is preserved and her needs for companionship, acceptance and understanding are filled. That is why we have our Senior Citizens Center, our trips to and participation in programs at civic

finance, facility and feeling. cf. Lucian L. Lauerma, Catholic Univ. of America, (Eccl. Review). We have successfully used and adapted many of his ideas in our social, recreational and religious program.

parks and centers and in church-sponsored activities. This is more than a fad, it is a Christian duty in modern society. Our ladies feel that because they are older persons, this does not release any of them from the duty of perfecting her God-given capacities and even from the exercise of social virtues to the degree that these abilities and circumstances allow.

Recreational facilities: We have instituted a delightful recreational program, under a capable trained lady, with 20 years' experience. She adapts the activities to our ladies' needs and capacities. Wherever possible the ideas originate from among the members, so that they do the things they like to do. We have found ideal leaders among the older people themselves. Cultural activities include the providing of good reading in our large library, which is not exclusively religious; concerts, plays and the like. We always call their attention to the many cultural events, made available, generally free, in our public library just across the street, or in our Art Galleries, two blocks away or in Golden Gate Park, etc. Parties are also arranged and they attend these affairs as a group. We also arrange trips in chartered buses.⁶²

Religious aspect: Provision for basic human needs—shelter, food and clothing—is primary, but does not complete the Christian duty to an aged person. All the aged, certainly our Catholic aged at the Madonna, think seriously of the nearness of death. Anyone who has come close to the inner life of these good souls learns this from their questions. The Priest Director offers a security which is beyond all that is involved in health, friends and the little money they have. They want to hear more of the love and mercy of God, of the peace and joy of Heaven. What a choice spot for a Franciscan! Our ladies have the Blessed Sacrament with them, under the same roof, in their chapel. They can visit their Friend any time, and placate their future Judge. Daily rosary in common, sermons and inspiring talks on Jesus and the Madonna, make their lives truly supernatural.⁶³ Unlike the many aged, who are deprived of frequent

⁶² Statistics Jan. 1—Dec. 31, 1959, our first year, include: Number of visits to Blessed Sacrament (daily) 25,550; Daily Rosary 7,200; Daily sewing 1,080; weekly Bingo 624; Doll making 400; Choral 300; Current Events 360; trips and outings 68; television 1,825; crafts 300; story hour 120.

⁶³ When the aged person has an opportunity to confess and receive spiritual direction and encouragement, the priest is often rewarded with an inspiring

Holy Communion, our ladies may receive daily in the nearby Parish Church, or weekly in their own oratory.

Conclusions

This paper and our experience in San Francisco, I hope has demonstrated one approach we Franciscans can take in aiding these two groups of absent family members. It also has tried to show that it is not only possible to step from the personal to the institutional level in some phases of our welfare work, but that this can be done without loss of the personal touch, which we wish always to maintain. And I am quite willing and even anxious to place whatever information we have accumulated as to ways and means at the disposal of any of our Franciscan confreres who may be interested in this work. If we have joined forces for educational discussions, we can do the same for the noble purposes of a social apostolate, compelled by that charity of Christ which burned so brightly in the heart of the Seraphic Father of us all. Let us pool our energies and "know-how" in making a vital contribution to Mother Church and country. It has always been my hope that such works of beneficence as the St. Anthony Dining Room, with its affiliates, and the Madonna Residence, would prove to be "pilot projects"; may they give incentive and encouragement to other Franciscans everywhere. The need is very great. Every city of any size should have some place where men can satisfy their elemental need for food and shelter, without being tempted to suicide or crime, and without the necessity of feigning pious sentiments as a prerequisite to obtaining help. The problem of the aging is mounting everywhere, too. Even in a single city, the Madonna Residence does not begin to fill the need.

From their story, you will readily deduce that there is nothing extraordinarily complicated about establishing such enterprises. Nor is there anything secretive in the methods used. I can earnestly hope that a chain of St. Anthony Dining Rooms and Madonna Residences, extending across the country, might be established.⁶⁴

view of heroic patience, hope, charity, and resignation. For his spiritual intentions and for the Church's needs, the frequent prayers and rosaries, and especially the Holy Communions, of the aged may be a spiritual power like to that of a cloistered community. (Lauerman, l.c.)

⁶⁴ I can then envision the adaption of its methods to other segments of the

A Secret

And here is a secret. Some people ask: "What's in a name?" Well, I feel that there is everything in a name, if the name brings the person to your mind and heart. And that is especially true in the Church, where a name signifies a heavenly patron—a super-human aid. The St. Anthony Dining Room has been a success beyond our wildest dreams. By naming and dedicating it for St. Anthony to the glory of God and the good of men in his name, we threw the responsibility upon him. And again he has proved himself the Wonderworker!

Yet, St. Anthony is but a Servant of Mary, the Mediatrix of all Graces and favors in the material as well as in the spiritual order, and they are all the dearer to us for that. The Madonna Residence is the house of Mary in more than name. All—management and guests alike—love her dearly.⁶⁵ It has survived every storm, to advance, like the Christ Child, "in wisdom and age and grace before God and men" in her arms.

So, we Franciscans can do these things, not of ourselves, alone—for we are nothing. But we have Francis, we have Anthony, we have Mary—we have God's blessing in profusion. All we need is the will, the initiative, the courage—and unbounded faith and love.



aging population, such as married couples, single men and perhaps even people of means who are nevertheless not exempt from the pangs of loneliness. It will stand repetition that man is a social being—built for communion—communion with God and with his fellows. Psalm 70 may be poignantly directed to our Senior Citizens today; but tomorrow we, too, may be involved: "To Thee, O God, I turn for succor; may I never be disappointed; Do not cast me off now, in my old age; slowly my strength ebbs, do not Thou forsake me. I have enemies that watch me closely, that conspire together and whisper, God has abandoned him. Now is the time to overtake and seize him—none can bring him rescue now. Hasten, my God, to aid me." (Ps. 70, 1, 9, 12)

⁶⁵ And there was a time, when our first home was about to be torn down, that we were at our wits' ends to know how to keep the residence going. There has been, as in all such work, crisis after crisis ever since. But the work has been placed in our Mother's care.

HISTORY AND ROLE OF ORGANIZATIONS FOR FAMILY PROTECTION

ARMAND DASSEVILLE, O.F.M.CAP.

INTRODUCTION

Christ at Cana in Galilee

Our Blessed Savior began His public ministry at Cana, at a marriage feast. By His sacred presence there, He raised the natural contract of marriage to the dignity and efficacy of a Sacrament. And by working a miracle there, He showed that in the Sacrament of Marriage He was ready to assist fathers and mothers with the miracle of His graces.

The first work of His apostolate was to minister to the family. Before He preached the Sermon on the Mount, before He cured the sick or raised the dead to life, He showed that He had come to sanctify, redeem, and give stability to the family through the Sacrament of Marriage.

The priest, therefore, in his ministry must study and labor to see that his people use all the graces which come from that Sacrament and that they realize in their lives the ideals which Our Blessed Savior implanted in that Sacrament. In preaching the doctrine of the Church regarding marriage, and in trying to help those who have received the Sacrament of Marriage derive its full benefits, priests are taking the first step toward promoting the holiness of the faithful. For, if the home is holy, and if the home belongs to Christ, the children will be holy and another generation will be holy.

Evils Confronting Marriage Today

I suppose we could explain all the evils which, one by one, have corrupted families and family life, with the observation that, beginning with the 16th Century marriage ceased to be a Sacrament. Then began the secularization of the home. Then the way was paved

for those materialistic ideals of home life which have brought society to the sad state in which it finds itself today.¹

Today, the forces of materialism and secularism are making even greater attacks against this wonderful handiwork of God—the Sacrament of Matrimony. They seek to weaken the unity of marriage by striking at its bond of indissolubility. They attempt to divert couples from the high purposes for which marriage was ordained. They foster disrespect in children for the authority of their parents. Seeking to exclude Christ from all human living, they attack His presence in the most basic unity of social life—the home.

In 1949, the American Hierarchy pointed to what they characterized as “a calculated attack upon family life” in the modern world. They warned Americans that this attack on the family constitutes a “present danger, more fearsome than the atom bomb.”² Our hierarchy were merely re-echoing the concern of the modern popes over the de-christianization of the modern family, and over the pagan values that have brought selfishness, loss of faith, prevention of children, etc.

Accordingly, it is vitally important that our generation be properly educated to assume the duties and responsibilities of the married state and to be impressed with the sacredness of the conjugal bond. In this effort, the Cana Movement and the Christian Family Movement contribute tremendously. The work of both movements is positive. They seek not merely to resist evil influences but to saturate the family with Christian ideals. They seek to instill in families a vigorous spirituality rooted in eternal principles and values, yet in touch with today’s realities, so that they may restore the essential model of all families given to the world at Nazareth twenty centuries ago.³

Purpose of This Paper

The purpose of this paper is to review in some detail the history

¹ Samuel Cardinal Stritch, “Foreword,” *The Cana Conference* (Chicago, 1950), vol. I, p. vii (hereafter cited as “*Cana Conference vol. I*”).

² Statement of the American Hierarchy, “The Christian Family,” *Catholic Action*, vol. 31, no. 12 (Dec. 1949), pp. 3, 15–16.

³ Edward M. Burke, “Foreword,” *The New Cana Manual* (Oak Park, Illinois: Delaney Publications, 1957), pp. ii–iii (hereafter cited as “*New Cana Manual*”).

and role of the Cana Movement and the Christian Family Movement over the past fifteen years. Among a vast variety of Catholic family programs, some selection is imperative. Consequently, this treatment makes no pretense at being comprehensive and treating them all. Since every archdiocese and diocese in the country fosters activities related to the family, it would be impractical to attempt to deal with all of them individually. Further, there are numerous organizations which support some type of family program although this is not their primary purpose. Indeed, almost every form of "Christian action" directly or indirectly touches the family because this institution is basic in both Church and society. The aim of this paper, therefore, is to offer a more or less composite picture of family-life activities in general and a treatment of two contemporary programs—the Cana Movement and the Christian Family Movement in particular.

I. FAMILY MOVEMENTS

A. National Catholic Welfare Conference

Official Catholic Action in the United States falls under the general direction of the National Catholic Welfare Conference. The Conference is not a council or legislative assembly but a clearing-house of information regarding activities of Catholic men and women throughout the country. The purpose of the bishops in establishing the Conference was to unify, coordinate, and organize the Catholic people of the United States in works of education, social welfare, immigrant aid, and other related activities.

Eight "Departments" are included in the organization of the N.C.W.C. Each of these is subdivided into "Bureaus" which deal with various specialized work. The Family Life Bureau represents one activity of the Department of Social Action. The Bureau is under the guidance of a special director, and its activities cover an extensive field. The National Catholic Conference on Family Life, which sponsors annual meetings in various cities to stimulate discussion of Catholic family affairs, serves as a cooperating agency of the Family Life Bureau. The National Council of Catholic

Women and, more recently, the National Council of Catholic Men have been influential in publicizing the work of the Bureau in the various dioceses throughout the country.

Since the work of the Bureau is so varied and extensive, it is difficult to evaluate its over-all effect on Catholic family life throughout the country. However, it is safe to maintain that it has unified, coordinated and promoted family life activities in the United States and has definitely stimulated and fostered interest in the plight of the modern family. The Bureau is not designed to replace diocesan initiative and activity nor to launch specific types of family movements. Its aim is to assist, stimulate, and coordinate all family-life activities throughout the nation.

B. Diocesan Family Bureaus

The basic unit of the Church's activity in family life is the diocese. In this field, as in all others related to religious practice, it is the bishop who has both the authority and the responsibility to initiate activity within the diocese. American bishops have been energetic and farseeing in their promotion of family-life activity, but the problems which individual bishops face are so varied that it is difficult to present an adequate picture of their accomplishments.

Owing to this considerable diversity of problems in the dioceses, any generalizations concerning activities within the field of marriage and the family are extremely hazardous. Approximately one hundred bishops have established family life bureaus under the supervision of a trained director. Some employ existing organizations to achieve the same purpose. The schools and various youth organizations are rather generally used to teach and disseminate an adequate understanding of Catholic family standards. Most of the major dioceses now have some type of premarital preparation program for engaged couples. Several attempt to assist newlyweds in the first year of marriage by mailing them a series of short letters which are designed to review Catholic family values and to suggest ways of dealing with possible problems. Parent education is promoted through parent-teacher associations, discussion and study clubs, lectures or more specialized programs.

C. Other Family Organizations

Many organizations supply considerable direct or indirect assistance to Catholic family life. Catholic Charities, for example, is the agency of a diocese which plans, coordinates, interprets, and finances social work under Catholic auspices. Child welfare services, family welfare services, recreational services for youth, health services, and care for the aged are the principal fields of activity in which these agencies are engaged.

The National Catholic Rural Life Conference was founded to strengthen Catholicity in the rural areas and to promote the general welfare of the rural population.

The Society of St. Vincent de Paul is an association of Catholic laymen devoted to personal service of the poor through the spiritual and corporal works of mercy.

Other activities are the Catholic maternity guilds which operate in thirty-five dioceses, the Family Rosary Crusade, directed by Fr. Patrick J. Peyton, C.S.C., the Christopher Movement, founded by Fr. James G. Keller, M.M., and the Family Communion Crusade which promotes family group Communion at least once a month, veneration and imitation of the Holy Family, and the establishment of the Feast of the Holy Family as "Family Day." Further, many universities, colleges and high schools annually sponsor conferences, institutes, and courses dealing with marriage preparation and Catholic family life.⁴

II. CANA CONFERENCE MOVEMENT

A. Its History

The beginnings of the Cana Conference Movement are recent. Although the Cana Movement is one response to the Pope's call for family restoration, its present development is the result of a gradual process of evolution rather than a preconceived and organized effort. Its beginnings, perhaps, are to be found in the "family retreats" of France which, in turn, sprung from the recognition on the part of the French clergy of a disparity in spiritual forma-

⁴ John L. Thomas, S.J., *The American Catholic Family* (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1957), pp. 411-417.

tion between husbands who had made repeated retreats and wives who had not. In 1937, while in Paris, Fr. John P. Delaney, S.J., was deeply impressed by these "family retreats." While such retreats in this country were not entirely unknown, they had captured the imagination and attention of few clergy and laity. Accordingly, on March 24, 1943, the type of "family retreat" witnessed abroad was introduced into New York City by Fr. Delaney. By 1945, he had given over forty retreats to five distinct groups who became affiliated in a Family Renewal Association.

Little more than a year after the first venture in New York City, a group of lay people in St. Louis, Missouri, requested Fr. Edward Dowling, S.J., to accommodate them with a similar family renewal day. On October 15, 1944, the first such day was given over to what Fr. Dowling called a "Cana Conference." It represented an embodiment of many of the salient features of Fr. Delaney's "retreats," yet evidenced in many respects a marked departure from their pattern. These "Cana Conferences," as they have been since called in all instances, deviated from the atmosphere, technique and emphasis of "retreats." They were designed to consider—"not so much spiritual things, as things spiritually," in the words of Fr. Dowling. While "family retreats" had spread from New York to Rochester, Wilmington, Philadelphia, and Chicago in rapid fashion, "Cana Conferences" spread with even greater dispatch to their present status in practically every corner of the world.

In its gradual development the Cana Movement grew into three dimensions. The "Cana Conferences," initiated for married couples, soon were accompanied by "Pre-Cana Conferences" given for single or engaged couples. More recently still, married couples, sensing the need for something more than an occasional "Conference," started "Cana Clubs." These groups of couples meet in one another's homes monthly, or more frequently, under the spiritual direction of a chaplain, to find the inspiration and knowledge through prayer and study for the attainment of the full stature of Catholic living within their own families.⁵

⁵ A. H. Clemens, *The Cana Movement in the United States* (Washington, D.C., Catholic University of America Press, 1953) pp. 2-3 (hereafter cited as "*Cana Movement*"). For further information regarding *Cana Clubs* (*Caucuses*), the follow-up work in Cana, cf. *Cana Movement*, pp. 13-14; *Cana*

The spread of the Cana movement was spontaneous and rapid. Married couples and priests from all sections of this country enthusiastically cooperated in promoting conferences, and the hierarchy were quick to grasp the significant pastoral value of the movement. At present, Cana programs exist in about one hundred dioceses throughout the United States.⁶ Although Cana is nationwide, there are no national headquarters. The movement's specific programs, moreover, are organized on a diocesan basis.⁷

B. Role of Cana

(1) *Cana Conferences*

(a) Purpose of Cana

The role and purpose of Cana may best be appreciated by understanding what Cana is not.⁸ Cana is not a marriage clinic. There are cases on record of reconciliations that have been effected and conversions that have been occasioned through attendance at Cana Conferences. But the Cana Days, days on which Cana Conferences are given, are not primarily directed at the so-called problem marriages. This is especially true because the work of Cana is in the field of marriage guidance rather than marriage counselling. Cana operates on a group basis. It would be presumptuous for a Cana Director to attempt to solve marriage problems without knowing the background, personalities, in-laws, economies and social environment—to mention only a few conditioning factors—of a particular couple.

Cana was never intended to offset divorce, contraception or juvenile delinquency. Cana is for ordinary people whose marriage has become a bit humdrum, pedestrian and rutted in routine. Cana is

Conference vol. I, pp. 21, 70-71; John R. Cavanagh, *Fundamental Marriage Counseling* (Milwaukee: Bruce, 1958), pp. 481-482.

⁶ George A. Kelly, *The Catholic Marriage Manual* (New York: Random House, 1958), p. 205.

⁷ Thomas, *op. cit.*, p. 422 and *New Cana Manual*, p. 270.

⁸ John Knott, "Cana Conference Meeting Marital Needs" (mimeographed), paper delivered at Workshop on Marriage Education and Counselling, Catholic University, Washington, D.C., June 15, 1951, pp. 2-7; also A. H. Clemens, "What Our Catholic Couples Need to Know," *Cana Conference vol. I*, pp. 8-9.

concerned primarily with the so-called good marriages—in order to make them better. It aims to make happy marriages happier, and to stimulate a marriage that is Christian in name only, to be Christian in fact. Cana is a positive attempt to help Catholic couples find in marriage the satisfaction, the worthwhileness, and the joy that Christian marriage can be as long as it is lived according to the pattern of Christ's teachings.

There are too many marriages today which fail to actualize their promise of being the source of "the greatest measure of earthly happiness that may be allotted to man." The failure to realize in married life the hopes of the engagement and the promises of the honeymoon in most cases is due not to a lack of goodwill on the part of either husband or wife, so much as a lack of appreciation of the nature of marriage—its dignity, glory, beauty, as well as its duties and obligations.⁹

Nor is Cana the same as a Day of Recollection or Retreat Day. The latter is usually concerned with the spiritual life of the individual. It treats of spiritual things primarily. Its atmosphere is usually one of silence and prayer. The atmosphere at a Cana Conference, on the other hand, is one of marked informality.

Cana is more concerned with the corporate spiritual life of the married couple. It is concerned with the husband and wife composing a moral unity—a married couple—because it realizes that these two people are going to get to Heaven not in spite of the fact that they are married, but because of their marriage. Cana reminds couples that marriage is the way of life, the vocation, in which God wants them to love Him in loving each other. It warns them of the tremendous privilege and responsibility which each has of getting the other to Heaven.

Consequently, Cana does not directly treat of spiritual things so much as it attempts to spiritualize the ordinary activities of marriage and the family. Exclusive of the sacramental life of the Church, the sources of grace for the married couple are different than the sources peculiar to the religious vocation. The couple, themselves, are ministers and continuing channels of grace to each other. Cana attempts to make them more aware of this reality and

⁹ John Knott, "Foreword," *Cana Movement*, p. v.

power of grace.¹⁰ It prepares couples for the life of Christ in them. It shows them what they must do, but more importantly, why they must do it.

Cana, moreover, is not a concentrated series of lectures. A lecture has as its primary purpose the giving of information. But it is not information that married couples lack. There has never been a time when more information has been dispersed in newspapers and slick magazines on the one subject of "How to be Happy, Though Married" than in the past fifteen years in the United States.

Yet, despite this extensive dispersal of information on successful marriages and family living, there also has never been a time when the divorce rate was higher. There are more than 13 million divorced people in our country.¹¹ Therefore, what is more important than information is formation of the correct attitudes towards the myriad of influences touching upon the lives of married people as individuals, as married partners, and as members of a family group.

Modern marriages must be lived in the world of today and, as a consequence, are necessarily affected by the people and things that touch upon these marriages. World-wide insecurity, the threat of wars and bombs, the housing shortage and the high cost of living—to mention but a few, are having a definite, adverse effect on family living today. There are, too, the more immediate problems created by the husband-wife relationship, the parent-child relationship, the relationship of a couple or family with in-laws, and neighbors. There is also the invasion of family privacy by the mass media of communication, such as the newspaper, the magazine, the television and radio, and the artificial generation of new needs by advertising.

The list is endless. All these things, or people, touch upon the lives of our married people for good or for evil, for happiness or unhappiness, for union or disunity—dependent to a large extent on the attitude of the couples themselves.

It is, therefore, within the ambit of all these influences that the scope of Cana lies. The primary purpose of Cana is to instill in married people the proper, the correct, the Christian, the Christ-like attitude towards the myriad of influences that are affecting

¹⁰ *New Cana Manual*, p. 11.

¹¹ *Ibid.*, p. 8.

them in their vocation. Its purpose, therefore, is the education, the sanctification, the motivation of Christian attitudes in the lives of married couples.

(b) Approach of Cana

The Church has always been interested in the promotion of good marriages and strong family life. Cana's main contribution has been to develop an approach which would make the age-old principles and teachings of the Church more vital, more real, more productive of good, and more desirable and attainable than heretofore.

One of the secrets of Cana's appeal to thousands of married couples is that it has given them not only a vision of the beauty of Christian marriage and its potentialities for happiness, but it has also made real to them the possibilities for actualizing these promises in their own lives. This happy combination of the ideal with the practical, the vision with the means to accomplish it, the blending of the natural and the supernatural, the love and union of one partner with the other and both with God, the goals of marriage and not only the means to achieve them but also the desirability of achieving them—this is what Cana accomplishes in what may be called the Cana Approach.

Cana stresses the basic values or ideals of Catholic marriage. In Cana couples are shown the need to try to understand one another, to love one another with a mature, unselfish love which gives strength where it is needed and which humbly takes strength and support when the need is for self. Cana makes couples see and agree between them on what their roles of husband and wife, father and mother, require of them in everyday living. Their sexual relationship is seen as a completion of their love for one another as two persons, a love which shares in the divine creativity. The need for prayer, personal and common, is stressed in order that the marriage may be placed more and more in God's hands, and that the couple, in drawing closer to God, may become more capable of loving and acting unselfishly. Parenthood, with its concomitant joys and responsibilities, is seen as a vocation of great dignity and merit.

It would, indeed, be a rare Catholic couple who would hear these ideas presented for the first time in their lives only at a Cana Con-

ference. They are part of the basic education of Catholics. But these ideas or ideals can become lost in the confusion of daily living. A couple comes to a Cana Conference to hear them re-stated and made meaningful in terms of their own life together today.

The basic Cana Conference is concerned with the husband-wife relationship. However, other conferences, intended generally to follow the first basic conference, treat the relationship of parents to children. In keeping with the modern trend to seek expertness in handling children, couples usually come to these conferences looking for a type of learning which will help them to be better parents. It is the task of Cana, then, to integrate the picture of the child as seen by psychologists, child-development students, and everyday in-the-home experiences, with the eternal picture of him as created by God in His own image, possessing a mortal body and an immortal soul, redeemed by Christ and destined to a supernatural end.¹²

(c) Program of Cana

The Cana Movement is still young enough not to have become formalized in its programs, but the Cana Conference Day would seem to be the center of the movement. There are several variations of Cana Days, but the typical Cana Day is of two kinds—the full Sunday program and the Sunday afternoon session.

The full-day Sunday opens with Mass about 9:00 A. M. with the couples urged to receive Communion together. Talks, lunch, round-table discussions follow. The day closes about 5:00 P. M. with Benediction and renewal of marriage vows. This program has the inestimable advantage of starting with Mass, and it allows more leisure time to the couples during the day. Its disadvantages, however, are the higher cost per couple, the difficulty of securing priest directors for Mass and for a whole day, especially Sundays, as well as the dislike of such a lengthy program on the part of many couples who need Cana.

The more popular Cana Day is the Sunday afternoon program. There the session starts at 2:00 P. M., consists of three talks with

¹² Berence O'Brien, "Marriage Education Through Cana," *The Lamp*, June, 1960, pp. 5-6.

intermission, followed by refreshments, a question period, Benediction and renewal of marriage vows. It closes about 5:30 P. M. Some prefer the same program on a Sunday evening from 7 to 10 P. M.

It seems agreed that at least a three-hour session is necessary at a Cana Day to provide time for thought, for prayer, for instruction, discussion and common association for the same purpose. The Benediction ceremony in Church with the deeply moving group renewal of the marriage vows would seem to be essential. It is the spiritual climax of the day. Everything before has built up to this point; everything that will come after it will be motivated by it.¹³

(d) Problems of Cana

Cana, however, faces a number of problems. There is competition with many livelier and easier pursuits. A Sunday afternoon with the ball game on television, the funny papers, the sport page, is certainly less demanding on a person. The time the conferences are scheduled often demands real sacrifice, especially for people with families, since it involves leaving the children at a time of day when it is not easy to have someone care for them.

A more basic problem that Cana faces is the competition from competing cultural values. Our society is often non-supportive, if not actually hostile, to the ideals of marriage discussed in Cana. The struggle to "get ahead" has superseded the struggle to get to Heaven in our society. Willingness to suffer and sacrifice for others, an attribute so necessary to happy family life, is a personal characteristic which is not held in too high esteem among our general mores. Ours is a culture which encourages "reasonable self-indulgences."

More specific problems are the widespread acceptance of divorce and hence the loss of the concept of lifelong fidelity to one spouse. Sexual relations are divorced from their reproductive function. Economic pressures have forced men to spend more and more time away from home and hence their role as father in the family has suffered. Economic pressures are now taking more women out of the home, too; families must function for large parts of the day without a mother.¹⁴

¹³ Knott, "Cana Conferences Meeting Marital Needs," *op. cit.*, pp. 8-9.

¹⁴ O'Brien, *op. cit.*, p. 7.

(c) Effectiveness of Cana

Is Cana then effective? Despite its problems, witness the number of couples who consistently return to subsequent conferences. See the number of its "graduates" who eagerly join the ranks of the Christian Family Movement. There is the growing feeling that somebody can help, that somebody wants to help, that somebody is talking sense about marriage and the family, that somebody thinks their vocation is important. The word "Cana" has become synonymous with an informative, inspiring experience, eminently practical, yet challengingly idealistic.¹⁵

During the past fifteen years, the pattern for Christian marriage has been brought through Cana to thousands of couples. From the point of view of the sociologist, Cana's extension seems a positive means of strengthening family life; from the point of view of the chancery office, a partial answer to the separation cases that are wounding the Mystical Body; from the point of view of the ordinary couple, a unique experience, a means of revivifying love and bringing Christ into their whole lives, a means of imparting dignity and joy to their marriage, regardless of their level of happiness or boredom.

This spirit of discovery and revivification, together with an awareness of the Church's deep concern for the happiness and sanctity of married life, explains the spread of Cana and the willingness of couples to devote themselves to bring Cana to others.¹⁶

2. Pre-Cana

(a) Purpose of Pre-Cana

Despite the importance and the wonderful progress of Cana, even more important in a sense is Pre-Cana. So much of Cana is concerned with a re-education, a re-formation of the attitudes of married couples. Why not, in a sense, catch these couples before the pattern of their married lives has jelled and start them off with the right attitudes and appreciation of marriage? This is the role of

¹⁵ *New Cana Manual*, p. 10.

¹⁶ Bolen and Anne Carter, "Introduction to Cana," *The Cana Conference*, (Chicago, 1959) vol. II, pp. 5-6 (hereafter cited as "*Cana Conference vol. II*").

Pre-Cana Conferences for engaged couples, which are concerned with the immediate, proximate preparation of these couples for marriage.¹⁷ It offers them a positive approach to marriage, an approach that might be described as "Hints for Happy Living in Marriage."¹⁸

(b) Need for Pre-Cana

More and more obviously young Catholics need positive instruction about marriage. Too many of our young people approaching the married state have wrong expectations and intend to live by wrong values. The home has failed them. Modern parents are not meeting their responsibilities and are not giving their children the type of education for marriage which modern living in a secular culture demands. Young men and women complain at Pre-Cana Conferences that their training for marriage at home was inadequate. Very few received any training, for example, in the moral problems that sometimes arise in marriage. Few even received any guidance at home on the choice of a marriage partner. Young men particularly, by their own assertions, seem very ill-equipped for new and responsible roles in marriage. What is only too obvious from all this is the fact that modern parents are educating their children better in money matters than in other important areas of married life. This defect makes marriage preparation outside the home more and more necessary.¹⁹

(c) Program of Pre-Cana

Pre-Cana Conferences, therefore, prepare young engaged couples for Catholic family life in the modern world. Although the premarital program differs in various dioceses, it usually consists of three or four conferences given on several days by skilled directors with experienced background. For example, one of the more common combinations includes a priest director, a doctor or nurse, and a panel of married couples. In some dioceses the program is so or-

¹⁷ Knott, "*Cana Conferences Meeting Marital Needs*," *op. cit.*, p. 9.

¹⁸ James Voss, "Organization and Content of the Pre-Cana Day," *Cana Conference* vol. I, p. 45.

¹⁹ George A. Kelly, *Annual Report 1959-1960 of the Family Life Bureau, Archdiocese of New York*, p. 4.

ganized that engaged couples have relatively easy access to a conference almost the year around. In others, conferences are offered at definite periods each year, and couples contemplating marriage can generally be accommodated. Many parishes conduct a Pre-Cana series during the six Sundays of Lent.²⁰

(d) Material of Pre-Cana

The approach and content of Pre-Cana must be determined by the needs of the audience. The greatest need of today's Pre-Cana audience is theology to overcome the materialistic influence on young people today. Theology must be the principal content of the Pre-Cana Conference; it must permeate everything else that is said. Too much time must not be given to fighting the evils in the world that affect marriage, for Pre-Cana is not something to fight with. Pre-Cana deals, as does Cana, more with the blood stream of the Mystical Body, healing the sores of the body from within.

The Pre-Cana audience has always shown a surprisingly great interest in the theology of their Sacrament. As the couples begin to understand marriage as an enduring Sacrament which gives a continuous flow of grace during their lives, a Sacrament which is not only sacred but sanctifying, they begin to understand marriage as a vocation. They see that they, too, not only as Christians, but as married Christians, have a definite role in the Mystical Body of Christ, that they will reach, and lead each other, to Heaven only by living their vocation.

An understanding of the sacramental grace of marriage will fill another of their great needs. Young engaged couples have many fears—about housing, about high costs of living, about war, about too many children, about material security. They must be given a great confidence in God—a confidence founded in their Sacrament. They must be told again and again that God is just as interested in them and their vocation as He is in priests and nuns.

Pre-Cana must also aim at preventing frustration. Some, with childish immaturity, look upon marriage with a selfish and egotistical eye. They must so understand love in marriage that they will not look for things which are not there and miss the good things

²⁰ Thomas, *op. cit.*, p. 423.

which are present. They must be brought too a maturity that will enable them to love fully and completely, despite the personal faults and defects of character in the beloved. They must be told that married people live not only with each other, but for each other, constantly striving to give happiness to each other.

Surely, there are other needs of young people, quite as important as those mentioned, which Pre-Cana must seek to fill. But just as important as what is said at Pre-Cana is how it is said. The positive approach has always been the most effective vehicle both in the presentation of content matter and in the solution of problems. It aims directly at the intellect and lessens the danger of ineffectiveness brought on by emotional blocks in the audience.



(e) Effectiveness of Pre-Cana

Pre-Cana has been so successful over the years, because it has kept its goal in mind—the capture of the heart. Pre-Cana intends to inspire and move couples toward conjugal sanctity; to enlarge their vision of the good that they can do through Christian family life; to encourage them to make a real effort on behalf of Christian marriage right from the start; to convince them that Catholic couples can live marriage well; to assure them of God's help and to inculcate good attitudes concerning the marital union, parenthood, sex and sexuality, money, the working wife, mixed marriages, family limitation, the Church, etc.

Pre-Cana speaks to the intellect only to move the will; it imparts information primarily to effect formation; it instructs principally to inspire. It seeks to harness human hearts, so ready to leap wildly in any direction to find happiness and lead them through their married love to their ultimate and everlasting happiness, Divine Love.²¹

III. CHRISTIAN FAMILY MOVEMENT

(1) Role

The Christian Family Movement, CFM as it is better known, is

²¹ Matthias Fischer, "Approach and Content in the Pre-Cana Conference," *Cana Conference vol. II*, pp. 48-50.

a movement which is comprised of small groups of five to six married working couples together to promote happier family life in the home, the neighborhood, and the parish. Nor does CFM ignore the farm, city, state, and nation. Family life is affected in all these areas.²² In any case, the CFM program is designed to arouse in all members the desire to take a leading role in the affairs of their parish and their community. Members of this movement in any parish are true leaders who demonstrate the many ways in which it is possible to introduce Christian concepts into the activities of daily life.²³

Cana aims primarily at helping couples to make their homes more Christian, whereas the aim of CFM is to create a community which will be a help, not a hindrance, to families in living the Christian life. Cana is concerned above all with formation of right attitudes and habits within the family; CFM, with the restoration of Christian values in the environment in which families must live, in order to make it easier for these families to be and to remain imbued with Christianity. Through CFM, couples realize that the family circle must react and be acted upon by this environment. Each couple must act with others and thus create a community and culture which is helpful for and not destructive of family values. While true to their own goals, Cana and CFM become each other's strongest supporter. Together the two play important parts in the salvation of nations.²⁴

(2) History

Although CFM is a great means for channelling the zeal enkindled at a Cana Conference, it is not something which originated after Cana. CFM actually existed prior to Cana and Pre-Cana in Chicago. CFM developed back in 1942 when a group of eight men from different sections of Chicago met together in a law office in Chicago's Loop. Among them were a priest, two lawyers, an insurance man and several business men. They were searching for a particular apostolic work which *they* could do. Since they repre-

²² *For Happier Families* (Chicago, published by the Christian Family Movement, 1955), p. 1.

²³ Kelly, *The Catholic Marriage Manual*, *op. cit.*, pp. 206-7.

²⁴ "Cana and CFM," *Act*, vol. XI, no. 5, pp. 8 and 10.

sented various types of jobs, they agreed that the business world would not be their proper field of activity. They decided, therefore, that family life was their common ground, and that they would do what they could to restore that one field of life to Christ. They worked out a simple formula for their meeting; included were some Gospel and Liturgy study, to provide inspiration and motivation, and a Social Inquiry, on the style of the Jocist technique of observing, judging, and doing, to lead them to action.

In time, their wives formed similar groups. Later it became apparent the husbands and wives could not work effectively on family problems if they continued to meet separately. It also became apparent that the proper field of action for such groups was their own parishes. When this was decided, in 1947, the Christian Family Movement was born. In other cities, such as New York and South Bend, Indiana, similar movements were simultaneously developing.

Two years later, in 1949, when a national meeting was held for the purpose of exchanging ideas and techniques, delegates representing twenty-five groups from ten different cities were present. Since that time, the movement has grown and spread almost to all sections of our country and many countries of the world.²⁵ At present, after thirteen years, CFM includes more than 20,000 couples and more than 300 chaplains. It is active in 26 countries on all continents of the globe. Over one hundred dioceses of the United States, with the encouragement of their bishops, use the CFM technique. Such is the rapid growth of the CFM in so short a time.²⁶

(3) Method

The CFM is made up of people who, by virtue of their married states, have chosen the world and all its attendant responsibilities as the arena in which they will earn their way to God. Every married man and woman must accomplish their salvation not only through prayer, but through *action* with others and for others in the world.²⁷

²⁵ Gerard P. Weber, *Chaplain's Manual* (Chicago, published by the Christian Family Movement, 1952), p. 8.

²⁶ Kelly, *op. cit.*, p. 207, and "News Around the Globe," *Act*, vol. XI, no. 9, p. 3.

²⁷ *New Cana Manual*, p. 234.

CFM couples meet every two weeks in one another's homes. The groups are purposely kept small so that everyone has a chance to speak. But a CFM meeting itself is not the apostolate, nor is it the place where the apostolate unfolds. It is in the day-to-day life of the members that the apostolic work is accomplished. The function of each meeting, therefore, is to bring into sharp focus the areas of life that need restoration according to the mind of Christ.

In a sense, the meeting is a school wherein a layman's role in the work of the Church is discovered. The ultimate teacher is Christ. There is no textbook; the national program is simply a guide, an outline of areas to be studied. In reality, the neighbors, the parish, the various communities to which the couples belong are the textbooks of the apostolate.²⁸

At every meeting the group discusses for fifteen minutes a few appointed lines from Scripture. The Scripture discussion is not an exegetical exposition, but merely an elaboration of a clear idea of the meaning of the passage and a simple application of it to the lives of the couples. The aim is to learn what Christ taught, what Christ did, and to see how that teaching can prompt the group to think and act His way in their lives. An understanding of the application of the teachings of Christ to everyday life can have only one result—a decision to perform some action during the week to bring that ideal to fruition.

The chief inducement to active work in CFM is proper motivation. This is furnished by the Scriptures, in which the historical Christ is studied, and by the Liturgy, in which Christ living in His Church is studied. The doctrines of the Church, when properly understood, have a great driving force, and have a particular application today. Hence, in the Liturgy discussion great emphasis is placed on the doctrine of the Mystical Body, an understanding of which will arouse in the Christian a desire to be apostolic. This desire is increased not only by the realization of the close union of all the faithful but also by the conviction that Christ will not ordinarily spread His Kingdom without the help of the faithful.

At every meeting a report is made by each couple on what they have done during the week. The same amount of time is allotted

²⁸ *A Guide to CFM* (Chicago, published by the Christian Family Movement, 1958), p. 23.

to reports as to the Scripture and liturgy discussions. This in itself gives a strong indication of the importance of reports to the continuing effectiveness of the movement. Such reports are brief and factual and serve to show what actions are being done, how unified is the group, and what is the progress and sense of accomplishment and also to promote a determination in all to do more for Christ and to point out areas where the help of CFM'ers is needed.

Action is essential to the Christian Family Movement. Since the groups usually decide upon a common action which everyone is expected to do, everyone has a right to know whether the action was done. The only way a couple can see how CFM is taking hold is through the reports. Moreover, people are encouraged by the example of others. From the reports CFM members receive suggestions as to how they may be helpful. From their reports and comments on them they learn how better to serve Christ. Groups which do not make reports usually do little. Human nature being what it is, a visible checkup does much to encourage the weak and to enable the strong to do greater things.

The Social Inquiry has often been called the heart of the CFM meeting. This is something more than a figure of speech. If the Inquiry fails over a long period of time, the group will die. It may well become an enthusiastic discussion group, but it will no longer be a part of the CFM.

The Inquiry method of OBSERVE, JUDGE and ACT is a realistic and, actually, a very natural approach. It is merely the formalizing of the ordinary thought processes which are used time and time again every day. Whenever a decision has to be made, one surveys the situation, judges it, and decides how to act. The more complete the survey and the more accurate the judgment, the better the odds that the decision will be a correct one. On the basis of the facts and the judgment passed on those facts, they will determine what practical action is to be taken.

CFM is an organization devoted to action. Mere talk will not affect the world. The actions determined upon should be very simple, easy and feasible. Small actions should not be considered unimportant. An environment is conditioned by thousands of little actions done by various people. A community or an apartment building is friendly or unfriendly not because of some edict from

on high, but because of the presence or absence of hundreds of little acts of friendliness and consideration. The little actions, all directed at the same problem, performed by the groups all over the city and all over the country, are bound, in time, to have their effect in changing an environment.²⁹

(4) Structure

The basic unit of CFM is the section group or the Section. A Section is a group of leaders, i.e., five or six couples. They meet every two weeks and follow the outlined meeting. The strength of the CFM, however, will always be determined by the strength of the Sections of which it is composed.

The entire organization in any given city or town will grow in two ways from the Sections organized in that locality. The larger organizations—regional groups and diocesan Federation—will come into being only when there are enough Sections to make their establishments necessary. The further growth of the Section—penetration of the neighborhood, is also initiated by the Section. Each leader couple, i.e., each couple in the Section, needs for the sake of its own formation, an Action Group—three or four couples at least—with whom they meet regularly. The Section needs this action group, not only as a means of exercising their leadership, but also as a means of extending their efforts in the neighborhood.

The most striking feature of CFM is the method whereby the influence of one priest can be multiplied until it reaches into every corner of the community. The initial source of this influence is the chaplain's work with the leader of the Section meeting. But his influence does not end there. Each couple in the Section is the head of another group of couples, an Action Group, which meets regularly, and repeats, in substance, the section meeting. The training given at the original meeting between the chaplain and the leader cascades down through the Section into the Action Groups until it has reached, by direct contact, thirty couples or sixty individuals. Since any break in this chain limits the potential influence of the entire movement in the parish, every CFM couple realizes the importance of preserving the Section-Action group relationship.

²⁹ Gerard P. Weber, *op. cit.*, pp. 20-8; *New Cana Manual*, pp. 234-8; and *A Guide to CFM*, *op. cit.*, pp. 23-38.

The Action Group, therefore, is a vital part of CFM. A Section which has as yet no Action Groups must always be regarded as an embryonic Section. A Section in which there are some Action Groups but not the full quota must be regarded as not yet mature. Any couple which is unable or unwilling ultimately to form an Action Group is not good section material. Ideally Action Groups meet every other week. However, in the beginning they may be willing to meet only once a month or every three weeks.

The chaplain prepares the Section meeting and attends it. But he does not prepare the Action group meeting and does not attend every meeting. The leaders of the Action Groups receive all their preparation in the Section meeting. This preparation consists in having covered the material in some previous meeting.

Since CFM is trying to establish the ideal Christian community, the logical starting place is the parish, with its variety of people and problems. A parish is large enough to encompass a good cross section of people, and yet small enough to provide a practical field of operation. There is a danger that a CFM group will take too narrow a view of the work to be done. The couples must be trained, therefore, to think in terms of the entire Church, to realize that the Mystical Body is not made up of members of one parish alone, but of people throughout the world.

One of the chief means for bringing about this broader view of the apostolate is the Diocesan Federation. Such a Federation is necessary to co-ordinate the activities of all the Sections in attacking common problems, to promote unity among the groups, and to act as spokesman presenting the Family point of view. A Federation is formed only after several sections are operating in a diocese.

All members of CFM, whether in Section or Action groups, attend Federation activities, because they then see how many people are active in CFM and acquire a sense of solidarity with other groups—a realization that hundreds of couples are interested in working on the same problems as they. These Federation activities are mainly study days and evenings of recollection.

The Federation co-ordinates its work with that of other dioceses throughout the country and throughout the world by means of a Co-ordinating Committee. This Committee is made up of a couple from each Federation which represents the viewpoints of all the

members in a diocese. The Co-ordinating Committee meets to plan and write the yearly program. In general, it serves as a center for the dissemination and exchange of information about CFM.

In some dioceses, where CFM exists in a number of cities and is widely scattered geographically, a group of CFM sections may meet. This is known as a CFM Regional meeting. Such meetings are the expression of the need for the various parish groups to work more closely with each other and of the need to communicate more fully with each other. In some areas the Federation officers are chosen from the regional representatives.³⁰

(5) Role of Chaplain

The people of CFM can only progress in the apostolate as fast and as far as their chaplain. Even though he must learn to allow them to solve their own problems, since this is strictly a layman's movement, and even though he must give them great responsibility in the work of saving souls, he is the heart of the movement.

His work is essentially spiritual. The chaplain must train leaders and inspire and encourage them. The chaplain must have a vision to give them. There is need, therefore, for individual direction, which is usually given at the time when the priest and the couple prepare the meeting. There is need also for the evenings of recollection and retreats for couples. These are specifically geared to the apostolate and to the type of spirituality proper to married people.

Sanctification of CFM members comes in great part through the actions they perform. This idea of formation through action should color all the talks and conferences the priest has with the members of CFM.

CFM, therefore, is a work of reformation; it will succeed or fail depending on the sanctity of its members. It is largely the chaplain who must inject an apostolic spirit into the leaders and through the leaders into the groups.³¹

Conclusion

In conclusion, apart from the guidance of the Holy Spirit, CFM

³⁰ *A Guide to CFM, op. cit.*, 45-51, 59-66.

³¹ Gerard P. Weber, *op. cit.*, pp. 31-35.

has grown so phenomenally and made so widespread an appeal because it is a couples' movement. CFM utilizes the male and female personalities to the fullest. It acknowledges the father's importance and responsibility as head of the family. It gives members an opportunity to become better acquainted with the priests of the parish and to take part in the life of the parish. CFM awakens a realization of the relationship between religion and everyday life. It makes a couple aware that the privileges of co-operating in the work of Christ are theirs—that Christ wants them to carry on His work.

Monsignor Reynold Hillenbrand of Chicago sums up the people of CFM: "We are the hands of Christ in the most noble sense; where we work, Christ works. We are the feet of Christ in the most noble sense; wherever we go, Christ goes. We are the lips of Christ; whenever we speak, we speak for Christ. We are the heart of Christ; wherever we are, the love of Christ is alive."³²



³² *A New Cana Manual*, p. 238.

THEOLOGY FOR ADULTS AND PROMOTION OF CHRISTIAN FAMILY LIFE

JUNIPER CUMMINGS, O.F.M.CONV.

Adult Education—Fact

About ten million Americans are taking part in adult education. There is an “explosion of knowledge” which makes it hardly possible for adults, no matter what their previous formal education has been, to consider that they are educationally finished products.

This boom may be based on a desire to keep up with knowledge or to “keep up with the Joneses” or to keep up with their children.

Recent statistics from the United States Office of Education show an adult enrollment in public schools of almost 3,200,000 taught by 62,704 teachers costing \$95,000,000.00 a year. The Great Books Foundation reports a total of 2,619 discussion groups. Add to this the educational T.V. channels and education programs of churches, clubs and businesses (including such as the Aspen, Colorado, liberal arts project for executives), and we have an inkling of the extent that adult Americans are seeking and receiving more education.

Fad or Phase

In some circles, some sort of adult education may have become a status symbol only as important as the backyard barbecue pit. It might be less cynical and closer to the truth to label this boom a phenomenon of the American “new frontier” movement—a drive towards betterment. In the field of Theology it seems certain that the many interested adults are convinced of a need to update their religious knowledge. A scientific study of Revelation is something that many professional people and others did not have even in Catholic Colleges. There is a sincere desire—on the part of intellectuals, especially—to know more than the “do’s” and “don’t’s” of religion. We are not here considering the many excellent study clubs and discussion groups or the guest speakers at society meetings. These

are all many aspects of adult education and help to supplement the Sunday sermons. Here we are dealing with a formal education in scientific Theology. Whatever the motive, the fact is that in our day there is a real demand for adult education; people want to delve into all fields including, if not especially, the field of the Queen of science—Theology.

This may be a passing fad, something like a religious “hoola-hoop.” It may, however, be a phase in the maturing Catholicism of our country. Fad or phase, the desire is a fact, and its fulfillment is a good thing even if it does not last.

What to Teach

The particular apostolate of the Franciscan Family has been to rise to the need of the hour. Adult education is such a need and, specifically, Theology is a need. Many of our Franciscan Colleges are already doing the job of adult education in general; here we treat of Theology in particular. Theology is what we should be best equipped to teach. By “Theology” we mean science not only in the sense of an orderly collection of data, but as the knowledge of things through their ultimate causes. Theology, real theology, is what is needed and demanded. The scientific nature of this Theology should be stressed. Many are the opportunities for the layman to ask ‘practical questions’ concerning birth-control, fasting laws, etc., but few are the opportunities for the layman to delve into the motives of the Incarnation, the “inter-nature” of a Sacrament and such eternally vital questions.

How to Teach

If we realize our objective is to teach Theology and that our students are graduate students in Religion, we then realize the vast amount of information and technique that must be imparted in a comparatively short time. The one sure way to do this is by the lecture method.

In scientific Theology we are not concerned with so-called practical applications or with answering specific questions as: Is it a sin to eat an ounce of meat on Friday? or What about teenage dat-

ing? We concern ourselves with the broad position of God and his relation to man and the universe as we know it from revelation and human reason. Since our students are beyond the college level, it will be largely the lecture method that will be followed, allowing, however, for discussions and questions after class. The students will be expected to read and think thereon under the direction of the professor. Required reading and some sort of term papers are a part of such an education. It is not a matter, then, of a question period, unless the professor asks the question. Nor is it a matter of a brilliant sermon or amusement. (We have our classes on Sunday night and it is hard to compete with Maverick and other T.V. entertainment.) The method should be a scientific one, and this will separate the dilettante from those who are seeking sound and sturdy theological fare.

Experience or Experiment

Four years ago, the inspiration received from attending the California F.E.C. meeting concerning 'renovation and accommodation' of our Franciscan way, and the Conventual Inter-Province Conference at Crystal Lake, Illinois, at which we discussed our Franciscan potential in higher education was put to good use. At Assumption Seminary, Chaska, Minn., a local pastor, Father Alfred Longley, asked us to give a series of lectures. We replied by saying we would give an entire four-year theological course. With the approval of Archbishop William O. Brady and the encouragement and advice of leading laymen, we established a Theological Institute for the Laity.

The first semester we had over one hundred students registered in each class. Since then we have maintained a registration of over sixty per hour for the two main courses.

The Institute is set up to cover a four-year cycle, but we give a certificate in three years if the student has passed six semesters of dogma and six semesters of allied sciences.

The courses offered the last four years were:

Year One—Semester One

1. Introduction to Theology and basic Apologetics.
2. Fundamentals of Moral Theology—principles and virtues.

Semester Two

1. Sacraments—canonical, moral and dogmatic aspects.
2. Ecclesiology—following Hassevelt "The Church a Divine Mystery." (This semester we experimented with a Monday class on Canonical-Moral aspects of Marriage but the class was poorly attended with about twelve registered).

Second Year—Semester Three

1. God—One-Triune.
2. Introduction to Scripture—The concept of Inspiration—Biblical styles, etc.

Semester Four

1. God the Creator, Elevator and Consummator.
2. Questions of the Old Testament were treated.

Third Year—Semester Five

1. Christ and Mary.
2. Early Christian Literature (Church History and Patrology). This year we experimented with an earlier Sunday evening class in Papal Social Encyclicals. Twenty to thirty registered, but the course was not too well received.

Semester Six

1. Grace—The Theology of love.
2. New Testament Questions—The Sunday Gospels.
3. We had an early class—Art for Christians—that was well received. (This year we graduated our first class).

Fourth Year—Semester Seven

1. Ascetical Theology.
2. Church History—pre-reformation.

Semester Eight

1. The Apostolate Applied. Guest lectures concerning specific forms of the apostolate. (This was not too well received).
2. The History of the Reformation (very well received).

To receive a certificate, the student must pass a comprehensive oral exam and have received passing grades in his twelve semesters.

The classes are held on Sunday evening for a full hour. A twenty-minute break between classes gives the students a chance to talk among themselves, with the instructors, visit the library, drink coffee and exchange baby sitters. Each semester is comprised of at least fifteen class hours. Tuition is \$5.00 per hour per couple.

The majority of our students are college graduates and we have at least two Ph.D.'s. One is Dr. Finn Larsen, Vice President of Research for Honeywell; the other is Dr. James Grace, a research man for General Mills. The majority of the students are real thinkers as well as fervent Catholics, and it is a real thrill to observe their developing a theological sense. A number of our students are leaders of study club groups and most are very active in church work.

The staff is the theological faculty of our house of Theology in Chaska. The Fathers, to a man, acclaimed that teaching at the Institute is just about the most gratifying and encouraging educational work they have done. The same staff also teach the courses of the Institute to the Poor Clare Nuns in Bloomington and the Visitation Nuns in St. Paul.

It may be presumptuous to speak of experience after only four years. This much is sure, however; even if ours is only an experiment, it has proven most interesting and valuable.

CLEARING SOME CONFUSION

We have heard some slight criticism that we were teaching the laity to go to the brink of sin. This arises not from what or how we teach, but from a mistaken notion of what theology is. If a man identifies theology with casuistry, his fears might be justified, but as you will notice from the program given above, we do not teach casuistry, and even our fundamental moral theology course is based on acquiring the virtues rather than how far one may go before he violates a commandment.

True, we are trying to form laymen who will be theologians; but we are not forming the "New Lay Theology" of which Pope Pius XII spoke. "This," the Pope writes, is the error of "lay theologians who claim to be *sui juris*," who "distinguish their teaching authority from, and in a certain sense, set it up against, the public teaching authority of the church." They are further characterized by a thirst for novelty, and insistence on the priesthood of the laity with a "true power to offer sacrifice." They presume "to check and set limits on the power of bishops," maintaining that it only "concerns strictly religious matters." They insist that they are to be treated as "grown-up." Let ecclesiastical authority make suggestions; but let the adult Christian make his own decisions.

We firmly believe that giving real Theology to the laity is the best preventive against a false "New Lay Theology."

Promotion of Christian Family Life

Since Theology is a certain anticipation of the joys and glory of heaven, a course in Theology is bound to make better men and women, better husbands and wives, better mothers and fathers. They begin to see their daily activities more in their proper cosmic and celestial view. Relishing the beauty of Theology, they better appreciate, defend and promote their religion inside and outside the home. Theology raises them above the pettiness of home squabbles and parish factions.

Already we have been requested to establish a second institute in St. Paul. I know that the Serra University of St. Louis is setting up a Theological Institute. May I suggest that this is a work urgently needed and, therefore, a real challenge for Franciscans of all varieties.



THE ROLE OF PARENTS AS EDUCATORS IN THE HOME

GABRIEL BRINKMAN, O.F.M.

INTRODUCTION

In modern times there has been a phenomenal growth in the formal educational system in the United States. From 1910 to 1955, the proportion of children from 7 to 13 years of age enrolled in school has increased from 86.1 to 99.6 per cent and the proportion of youths from 14 to 17 years of age enrolled in school has increased from 57.5 to 86.9 per cent.¹ Almost a million and a quarter men and women are engaged as teachers in the schools of the country. In 1950, \$13.3 billion (4.7 per cent of the gross national product) were spent on education.²

Emphasis on formal schooling for the masses is considered necessary for at least two major reasons: 1) Our democratic form of government gives to all adult citizens a voice in the government. The citizens, therefore, must be prepared to be able to evaluate public issues and to choose their rulers wisely. 2) Our economic system demands a large corps of highly trained people to maintain its efficiency.³

¹ S. Wayland and E. de S. Brunner, *The Educational Characteristics of the American People* (New York: Columbia University Press, 1958), pp. 1-3. It is especially in the emphasis on a high school education for all that we differ from European countries. See J. B. Conant, *The American High School Today: A First Report to Interested Citizens* (New York: McGraw-Hill, 1959), p. 2.

² Wayland & Brunner, *op. cit.*, p. 6.

³ See J. Dewey (ed.), *The Living Thoughts of Thomas Jefferson* (Greenwich, Conn.: Fawcett, Premier Book, 1940), pp. 56, 72, 125-7, 130-40. E. J. Powers, *Education for American Democracy* (New York: McGraw-Hill, 1958), pp. 34-5. R. Williams, *American Society: A Sociological Interpretation* (New York: Knopf, 1952), pp. 276-7 gives five factors influential in the rise of universal public education in the United States: 1) sectarian Protestantism with its emphasis on reading the Bible, 2) political democracy with its wide suffrage, 3) the desire for upward mobility on the part of the "common man," 4) the need for highly trained technicians, and 5) the necessity for acculturating immigrants.

The system of universal education has paid rich dividends to the society by facilitating the Americanization of immigrants,⁴ by aiding in the technological and administrative revolution of the economy, by encouraging the popularization of culture, and by making possible the modernization of the armed forces.

Our admiration for the formal school system, however, must not blind us to the important fact that the first and most perfect agency of education has always been, is now, and probably will always remain *the family*. This is a principle that is firmly entrenched in the social philosophy of Catholicism and in the theological teaching of the Church.

The school system is subsidiary to the educational work of parents.⁵ This seems to be its historical origin⁶ and is its proper position in a Christian social order. When professional educators attempt to replace the parents in the formation of the child or when they take as the aim of education "the complete education of the whole child," they are being not merely prideful but positively presumptuous—as the evidence of the social sciences is making clearer every year.

The Family as the Primary Educational System: Teaching of the Church

Canon 1013 of the Code of Canon Law contains the dogmatic proposition: "The primary end of marriage is the procreation and education of children; the secondary end is mutual help and the allaying of concupiscence."

Commenting on this canon, Bouscaren and Ellis say: "The truth of this statement is proved in the science of ethics and is derived from the consideration, in the light of reason, of the existing order of created nature, in which marriage is evidently the only suitable means of providing for these ends."⁷

⁴ C. F. Marden, *Minorities in American Society* (New York: American, 1952), p. 91.

⁵ Pope Pius XI, *Quadragesimo anno*, §§ 79–80. Pope Pius XI, *Rappresentanti in terra*, # 42 and 79. J. Maritain, *Man and the State* (Chicago: University of Chicago Press, 1951), pp. 119–20.

⁶ Powers, *op. cit.*, p. 21. J. LeClercq, *Marriage and the Family* (New York: Pustet, 1949), p. 360.

⁷ T. L. Bouscaren and A. C. Ellis, *Canon Law: A Text and Commentary* (2nd ed. Milwaukee; Bruce, 1951), pp. 455–6.

In a philosophical consideration of the characteristics of marriage, the most powerful argument in support of the indissolubility of the marital bond and against divorce is the necessity of a permanent relationship for the education of the children.⁸ The new-born baby is completely helpless. Physically, he is dependent upon others for every necessity; mentally, emotionally, and morally, he is completely unformed. The task of caring for the infant and of rearing him to maturity belongs by nature to those who brought him into existence.

It is important to remember that nature knows nothing of any other guardian for the child than its own parents. The State, for instance, it knows in other capacities as necessary for the defense of the nation or for supplying the means of social progress. But of the State as nurse of the child nature knows nothing. Nature has set up the parents as the proper owners and guardians of the child, first, in the fact that the parents are its natural causes, and secondly by the thousand and one physical and mental ties by which it has bound parent and child into one distinctive natural group. To the mother it has given milk, naturally destined for her own child, beginning, as this fount of nurture does, with the life of the child, and continuing as long as the child requires. Also, both parents and child are supplied by nature with instincts of affection, one for the other, which no other relationship can satisfy or replace. The parent, therefore, is the only guardian known to nature, and, consequently, on the parent devolves the natural duty of rearing and caring for the child.⁹

This doctrine of the parents' right and duty to educate their children has been repeatedly and emphatically taught by the popes. For example, Pope Pius XI says in his encyclical on Christian marriage:

The blessing of offspring . . . is not complete by the mere begetting of them, but something else must be added, namely, the proper education of the offspring. For the most wise God would have failed to make sufficient provision for children that had been born, and so for the whole human race, if He had not given to those to whom He had entrusted the power and right to beget them, the power also and the right to educate them. For no one can fail to see that children are incapable of providing wholly for themselves, even in matters pertaining to their natural life, and much less in those pertaining to the supernatural, but require for many years to be helped, instructed and educated by others. Now it is certain that both by the law of nature and of God, this right and duty

⁸ LeClercq, *op. cit.*, pp. 17-19, 81. A. Fagothey, *Right and Reason: Ethics in Theory and Practice* (St. Louis: Mosby, 1953), pp. 439-44.

⁹ R. I. Hollaïnd, "Duties Resulting from the Marriage Relation" in J. F. Leibell, *Readings in Ethics* (Chicago: Loyola University Press, 1926), pp. 841-48.

of educating their offspring belongs in the first place to those who began the work of nature by giving them birth, and they are indeed forbidden to leave unfinished this work and so expose it to certain ruin.¹⁰

The parents, therefore, whether they like it or not, whether they want it or not, have the *right* to educate their children and inseparably connected with the right is the *obligation* to do so. Pope Pius XI emphasizes this point in his encyclical on the Christian Education of Youth:

The family . . . holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to a strict obligation, a right anterior to any right whatever of civil society and of the state and therefore inviolable on the part of any power on earth.¹¹

It is precisely in the education of the children that the tremendous nobility and the awe-inspiring responsibility of parenthood are seen most clearly. In rearing their children, parents are putting their imprint upon human persons who are destined to live forever; their work, therefore, will endure—for good or for evil—for all eternity. Parents are God's representatives in educating His children for life. As Pope Pius XII put it:

The task of education surpasses, by its significance and its consequences, that of generation. The communication of soul with soul which operates between parents and children, with all the seriousness, the delicacy, and self-forgetfulness which it demands, very soon obliges parents to go beyond the stage of emotional possession to think of the personal destiny of those who are confided to them.¹²

The primacy of parents as the educators of their children is, therefore, firmly established in the teaching of the Catholic Church.

The Family as an Educational Agency: Sociological Viewpoint

It is the major thesis of this paper that the primacy of parents with regard to the education of their children is not only a matter of principle but also of fact. In other words, as educators of their

¹⁰ Pope Pius XI, *Casti Connubii*, # 16.

¹¹ Pope Pius XI, *Rappresentanti in terra*, # 31.

¹² Pope Pius XII, *Vous nous avez exprimé*, Address to II World Congress on Fertility and Sterility, May 19, 1956. See *The Pope Speaks III* (Autumn, 1956), pp. 195-6.

children, parents not only *must not* be displaced; they *cannot* be replaced.

The logic of this proposition will be discussed from two interrelated aspects: 1) the nature of the socialization process and 2) the development tasks of the growing child.

The proof for the thesis will consist of the conclusions of the empirical studies concerning the relationship between family background and personal development.

The Nature of the Socialization Process

In its broadest—and empirically speaking, its most accurate—sense, education is synonymous with socialization. In order to continue in existence, every society must transmit its beliefs, attitudes, values, norms, skills, and behavior expectations—in short its culture¹³—to its new members.¹⁴ Basically, this is socialization which is defined as “the interactional process by which the individual learns the social-cultural qualities (habits, ideas, attitudes, etc.) that make him a member of (his) society.”¹⁵ This process begins as soon as the child is born and continues till old age.

When education is taken in this broad sense, the formal school system is merely one of many educational agencies in the life of the individual—along with his family, his relatives, his peer group, his neighborhood, the mass media of communication and entertainment, etc. In fact, since every experience of the individual influences his development, it is a factor in his education.

In this mass of educational agencies, the school system is rarely the most important influence in the total formation of the child's

¹³ Culture is the sum total of “all the learned forms of behavior evident in the life of the group.” R. Freedman, A. H. Hawley, W. S. Landecker, G. E. Lenski, & H. M. Minor, *Principles of Sociology* (2nd ed. New York: Holt, 1956), p. 107.

¹⁴ W. B. Brookover, *A Sociology of Education* (New York: American, 1955), pp. 4–5.

¹⁵ K. Young & R. W. Mach, *Sociology and Social Life* (New York: American, 1959), p. 459. The socialization process may be considered *objectively* as the process by which society transmits its culture to the individual or *subjectively* as the process by which the individual adapts himself to society's culture. See J. H. Fichter, *Sociology* (Chicago: University of Chicago Press, 1957), pp. 22–3.

personality. If the conclusions of studies made with college students have any general application, the formal educational proceedings of the school influence the knowledge of the students but have little impact upon his formation of values.¹⁶ On a more elementary level, the importance of extra-school influences can be seen in the socialization of youths in delinquency areas.¹⁷

Whether measured by priority, intensity, or duration of contact, the family ranks as the most important socializing agency in the life of the child. During the first several years parents are practically the only socializers and for several more years the family is by far the most important source of the child's socialization. It is during these pre-school years that the foundation of the child's personal and cultural development is formed. Only after the foundation has been laid in the family do other social agencies get an opportunity to influence the child.¹⁸

Burgess and Locke suggest four reasons "why the parental family is determinative in the personality development of the child:

1. The child comes into contact with culture only as it is embodied in the behavior of particular persons, and for a while the members of his family are the only persons with whom he has any significant contacts. . . .
2. The person's acceptability or unacceptability to others is in part determined by his family, for it gives original direction to his personality traits.
3. Childhood experiences indirectly influence the acquisition of later behavior because they sensitize the person to pay attention to certain things and to neglect others.
4. Because the family is organized around many common interests, over a long period interdependent relationships and attachments are formed among family members; this results in direct and continuing modification of family members by each other.¹⁹

¹⁶ O. G. Brim, Jr. *Sociology and the Field of Education* (New York: Russell Sage Foundation, 1958), pp. 69-70. See also P. E. Jacob, *Changing Values in College* (New York: Harper, 1957) and E. D. Eddy, Jr., *College Influence on Student Character* (Washington D.C.: American Council on Education, 1959).

¹⁷ See, for example, C. R. Shaw: *The Jack-Roller: A Delinquent Boy's Own Story* (Chicago: University of Chicago Press, 1930). C. R. Shaw, *Brothers in Crime* (Chicago: University of Chicago Press, 1938). H. E. Salisbury, *The Shook-up Generation* (Greenwich, Conn.: Fawcett, Crest Book, 1958).

¹⁸ See A. A. Schneiders, *Introductory Psychology: The Principles of Human Adjustment* (New York: Rinehart, 1953), pp. 77-8.

¹⁹ E. W. Burgess and H. J. Locke, *The Family: From Institution to Companionship* (New York: American, 1950), pp. 225-6.

The Nature of Developmental Tasks

In recent decades, the concept of developmental tasks has been the subject of considerable study.²⁰ At each stage of maturation, there seems to be a particular task which must be fulfilled for healthy development. The successful completion of the task furnishes the individual with a solid foundation for work on the task of the next stage of development. Failure to fulfill the task of one age, on the other hand, cripples the individual's development and impedes the solution of subsequent tasks.

At each stage of child development . . . there is a central problem that has to be solved, temporarily at least, if the child is to proceed with vigor and confidence to the next stage. These problems, these conflicts of feeling and desire, are never solved in entirety. Each shift in experience and environment presents them in a new form. . . . However, . . . each type of conflict appears in its purest, most unequivocal form at a particular stage of child development, and . . . if the problem is well solved at that time the basis for progress to the next stage is well laid.²¹

The developmental task has been defined as "a task which arises at or about a certain period in the life of an individual, successful achievement of which leads to his happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval by society, and difficulty with later tasks."²²

E. H. Erikson, a psychoanalyst, has worked out the following schema of developmental tasks for the various ages from infancy to maturity:²³

0 to 12 months	a sense of trust ²⁴
1 to 4 or 5 years	a sense of autonomy ²⁵
4 or 5 years to 6 years	a sense of initiative
6 years to adolescence	a sense of accomplishment
Early adolescence	a sense of identity ²⁶
Late adolescence	a sense of intimacy ²⁷

²⁰ See E. M. Duvall, *Family Development* (Chicago: Lippincott, 1957), pp. 516-22 for a short history of the developmental task concept. Dr. Duvall, however, fails to mention the pioneer of P. H. Furley in this area. See P. H. Furley, *The Growing Boy: Case Studies of Developmental Age* (New York: Macmillan, 1930).

²¹ Midcentury White House Conference on Children and Youth, *A Healthy Personality for Every Child: A Digest of the Fact Finding Report* (Health Publications Institute, 1951), p. 6.

²² R. J. Havighurst, *Human Development and Education* (New York: Longman, Green, 1953), p. 2.

Adulthood	parental sense
Later life	a sense of integrity.

Three of these developmental tasks are assigned to the first six years of the child's life—the period during which he is exclusively or almost exclusively under the educating influence of his parents. Since human development is cumulative, the successful fulfillment of the developmental tasks of the pre-school years must be considered the foundation for all subsequent development. Besides this *a priori* argument for the primacy of the child's pre-school formation, there is a considerable mass of empirical evidence which indicates its influence upon later development.

As the child grows older, other agencies besides the family enter into his socialization. But all of them must work with the child as he has been formed in the family. Meanwhile, the family continues to be an important influence in the youth's development.

Relationship between Family Background and Personal Development *Need of the Child for Affection in His Earliest Years*

During the last few decades, there has been a steady growth of

²³ Midcentury White House Conference on Children and Youth, *op. cit.*, pp. 6-25.

The chronological categories in the schema are merely rough indicators of the approximate ages at which the particular task is likely to be prominent. Considerable overlapping of the tasks is to be expected and individual differences among children must be considered.

A generous amount of charity must also be extended to the terms used to designate the tasks of the various ages. For example, "autonomy" in a three year old child is not the same as autonomy in an adult. If the terms seem to be rather vague in meaning, it is because we lack precise terms—not because the concept is invalid. After all, in a strict sense, not even an adult can be autonomous.

²⁴ This subject will be discussed more fully when we consider the empirical evidence that maternal deprivation in the earliest years of a child's life is disastrous to his development.

²⁵ Negativism in the child may be an expression of his need for this autonomy. "The best known period of negativism in children occurs between the ages of two and four years. It is a time when the child's most frequent expression actually is, 'No!' So fixed is this response that he often repeats the word even to *attractive proposals*" W. A. Davis and R. J. Havighurst, *Father of the Man: How Your Child Gets His Personality* (Boston: Houghton Mifflin, 1947), p. 76.

²⁶ See R. Allers, *Character Education in Adolescence* (New York: Wagner, 1940), p. 20.

²⁷ The phenomenon of "going steady" may be related to this need.

evidence which points to the conclusion that the quality of parental care in the earliest years of a child's life has a vital impact upon his mental health. Dr. John Bowlby has summarized the evidence in his report to the World Health Organization: *Maternal Care and Mental Health*.²⁸

What is believed to be essential for mental health is that the infant and young child should experience a warm, intimate, and continuous relationship with his mother (or permanent mother-substitute) in which both find satisfaction and enjoyment.²⁹

A state of affairs in which the child does not have this relationship is termed "maternal deprivation". . . . The ill-effects of deprivation vary with its degree. Partial deprivation brings in its train acute anxiety, excessive need for love, powerful feelings of revenge, and, arising from these last, guilt and depression. . . . Complete deprivation . . . has even more far-reaching effects on character development and may entirely cripple the capacity to make relationships.³⁰

When deprived of maternal care, the child's development is almost always retarded—physically, intellectually, and socially—and . . . symptoms of physical and mental illness may appear.³¹

Clinically, it is observed that the egos and super-egos of severely deprived children are not developed—their behavior is impulsive and uncontrolled, and they are unable to pursue long-term goals because they are the victims of the momentary whim. For them, all wishes are born equal and equally to be acted upon. Their capacity for inhibition is absent and impaired, and without this a limited, precise and consequently efficient mode of response cannot develop. They are ineffective personalities, unable to learn from experience and consequently their own worst enemies.³²

The ill-effects of severe maternal deprivation tend to be permanent. Those who in their very earliest years had no mothers or permanent mother-substitutes or who were separated from them for long periods of time seem to have serious difficulties adjusting to social life. They tend to be unable to enter into affectional relations with others; they are usually deceitful and evasive and are

²⁸ J. Bowlby: *Maternal Care and Mental Health* (Geneva: World Health Organization, 1952). This report has been summarized by M. Fry and published by Pelican Books under the title: *Child Care and the Growth of Love*.

²⁹ Bowlby, *op. cit.*, p. 11.

³⁰ *Ibid.*, pp. 11-12.

³¹ *Ibid.*, p. 15. See R. A. Spitz: "Hospitalism" and "Hospitalism: A Follow-Up Report" in Freedman et al, *op. cit.*, pp. 85-96. See also M. Ribble, *The Rights of Infants: Early Psychological Needs and Their Satisfaction* (New York: Columbia University Press, 1943), pp. 4-7.

³² Bowlby, *op. cit.*, p. 54.

rarely able to concentrate on their school work.³³ In fact, there is some evidence to suggest that severe maternal deprivation leads to serious impairment of the capacity for abstract thinking.³⁴

Although there may be great individual variations, as a general rule the child imperatively needs his mother as an ever-present companion during the first three years of his life. If a satisfactory relationship has been obtained and maintained during the first three years, the child between three and five can endure without harm brief separations from his mother. Thereafter, his ability to maintain his stability and mental health separated from his mother gradually increases.³⁵

The function of the father with regard to the infant seems to be primarily indirect. His chief task is to provide his wife with the atmosphere of love and affection she needs to provide adequately for the emotional security of the child.³⁶

As the child grows older and more capable of recognizing and responding to people, the father assumes greater importance in his development. He has an especially influential role to play in the child's sex identification, in the development of his attitudes toward sex and marriage, and in the formation of his attitudes toward authority.³⁷

For the youth entering adolescence the importance of a happy childhood consists in furnishing him with a solid foundation on which he can build his independent personality. The family gives him a center of affection and security from which he can break away in order to establish his identity in a more mature form. At

³³ *Ibid.*, pp. 31-36.

³⁴ *Ibid.*, pp. 37-38, 45, 54-5.

³⁵ *Ibid.*, pp. 26-29, 53.

³⁶ *Ibid.*, p. 13. See also M. Ribble, *op. cit.*, pp. 101-2: "The love and understanding which a man gives to his wife, both during pregnancy and in the first year of the child's life, is basic for her emotional stability and hence indirectly contributes to the baby's psychological welfare. . . ."

It is frequently said of a man who makes a phenomenal success in life that some woman is 'the power behind the throne.' In a woman's greatest creative venture, the bringing into the world of a new human being and guiding him psychologically through infancy, her husband is the power behind the throne and the success of her undertaking depends to a great extent upon the constancy of that power."

³⁷ See M. Mead, *Male and Female* (New York: The New American Library, Mentor, 1955), p. 266.

the same time, it offers him a refuge to which he can retreat in times of discouragement.³⁸

The youth who has had an unhappy childhood has nothing to break away from nor anything to retreat to. He is still looking for that emotional security which should be every child's birthright. By the time he has reached adolescence, he may well have lost the ability to form affectional relationships.³⁹

Family Background and Juvenile Delinquency

Unsatisfactory family relationships seem to be an important causal factor in juvenile delinquency. As a result of their study of 500 delinquents matched with 500 non-delinquents on neighborhood, age, ethnic background, and total intelligence quotient, S. and E. T. Glueck concluded that socio-culturally:

delinquents as a group are distinguishable from the non-delinquents . . . in having been reared to a far greater extent . . . in homes of little understanding, affection, stability, or moral fibre by parents usually unfit to be effective guides and protectors, or, according to the psychoanalytic theory, desirable sources of emulation and the construction of a consistent, well-balanced, and social normal super-ego during the early states of character development.⁴⁰

Healy and Bonner in their study of "potentially serious offenders who had been repeatedly delinquent"⁴¹ from underprivileged areas⁴² found that:

in not more than 20 per cent were the family relationships of the delinquents reasonably satisfactory. Love for the father was expressed or evidenced in only about one fifth of the cases. In very numerous instances the child was either thoroughly indifferent to him or resented him.

It was to be expected that we should discover evidences that the mother was loved more often, but strong affection for her could only be detected in somewhat less than half the cases. Such thwartings of the normal needs of childhood as these attitudes represent offer clues to deeper understandings of fundamental sources of antisocial conduct.⁴³

³⁸ See R. Allers, *op. cit.*, pp. 45-6.

³⁹ Bowlby, *op. cit.*, pp. 30-36.

⁴⁰ S. and E. T. Glueck, *Unraveling Juvenile Delinquency* (Cambridge: Harvard University Press, 1950), pp. 281-2.

⁴¹ W. Healy and A. F. Bonner, *New Light on Delinquency and Its Treatment* (New Haven: Yale University Press, 1936), p. 17.

⁴² *Ibid.*, pp. 35-6.

⁴³ *Ibid.*, pp. 47-8.

The family may influence the genesis of delinquent behavior in several ways: 1) by instilling criminal attitudes and habits into the child through the example of criminalistic members of the relationship;⁴⁴ 2) by neglecting to inculcate law-abiding attitudes or by failing to provide the necessary protection against delinquent influences in the extra-familial environment; and 3) by failing in important ways to satisfy the child's psychological needs.⁴⁵

Home discipline fails most frequently because of indifference and neglect. In many homes no effort is made to train or control the children. As soon as the children become physically able they are thrown on their own resources to direct their behavior. As a result they are brought into contact with persons outside the home and it is largely due to the community patterns if they become delinquent. This neglect of training by the parents is frequently accompanied by vicious and criminal behavior of the parent.⁴⁶

Family Background and Marital Adjustment

The studies on marital adjustment are another source of evidence pointing up the long-term importance of family relationships on the personality development of the children.

Terman in his study of 792 couples in California found that the ten background factors most highly associated with happiness in marriage were all closely related with the family life of the parties. These factors were:⁴⁷

1. Superior happiness of parents
2. Childhood happiness
3. Lack of conflict with mother
4. Home discipline which was firm but not harsh
5. Strong attachment to mother
6. Strong attachment to father
7. Lack of conflict with father
8. Parental frankness about matters of sex
9. Infrequency and mildness of childhood punishment
10. Premarital attitude toward sex which was free from disgust or aversion.

⁴⁴ See S. and E. T. Glueck, *op. cit.*, p. 98.

⁴⁵ Neuroticism is unquestionably the basic explanation for some crimes. See, for example, the case histories in F. Wertham, *The Show of Violence* (Garden City: Doubleday, 1949).

⁴⁶ E. H. Sutherland and D. R. Cressey, *Principles of Criminology* (5th ed. Chicago: Lippincott, 1955), p. 177.

⁴⁷ L. Terman, *Psychological Factors in Marital Happiness* (New York: McGraw-Hill, 1938), p. 372.

Similarly Burgess and Cottrell concluded as a result of a study of 526 couples from the Chicago area that:⁴⁸

The response patterns of relationships established in childhood appear to be the dynamic factor determining the expression of affection in adult life. This finding is derived from the examination of 100 case studies in this investigation. . . . It is corroborated by the statistical evidence provided by this study.

1. Happy marriages of parents are correlated with happiness in the marriage of their children. This relationship is the outstanding association noticed in the study of the relationship between background items of both husbands and wives and their adjustment in marriage.
2. Close attachment in childhood to father and mother and absence of conflict with them is positively correlated with the person's adjustment in marriage.

Comparing groups of divorced and happily married couples from a county in Indiana, Locke found that a happy childhood and a happy, parental married life were positively associated with marital adjustment in the children.⁴⁹

Burgess and Wallin studied 1000 engaged couples from the Chicago area and were able to follow up with a study of 666 of these couples after they had been married from three to five years. As a result of their investigation, they concluded:

First of the background factors in time, and perhaps in their importance for conditioning human beings for successful participation in marriage, are those related to parent-child interaction. . . .

A young person has better than average chance of marital success if he has been reared in a home of education and culture where the parents are happily mated, where they have close and affectionate relations with their children, and where discipline is kindly but firm and physical punishment rare.⁵⁰

Family Background and Prejudice

The quality of the family relationships during the early years also seems to have an important influence on the individual's personality with regard to his attitudes toward minority groups.⁵¹

⁴⁸ E. W. Burgess and L. S. Cottrell, Jr., *Predicting Success or Failure in Marriage* (New York: Prentice-Hall, 1939), pp. 343-4.

⁴⁹ H. J. Locke, *Predicting Adjustment in Marriage: A Comparison of a Divorced and a Happily Married Group* (New York: Holt, 1951), p. 123.

⁵⁰ E. W. Burgess and P. Wallin, *Engagement and Marriage* (Chicago: Lipincott, 1953), p. 513.

⁵¹ Presupposing that prejudice is learned, not innate, we can divide the

Tolerant children, it seems, are likely to come from homes with a permissive atmosphere. They feel welcome, accepted, loved, no matter what they do. Punishment is not harsh or capricious, and the child does not have to guard every moment against impulses that might bring down parental wrath upon his head.⁵²

On the other hand, a harsh and inflexible regimen in the home tends to beget an intolerant personality in the child.

Forced into a surface submission to parental authority, the child develops hostility and aggression which are poorly channelized. The displacement of a repressed antagonism toward authority may be one of the sources, and perhaps the principal source, of his antagonism toward out-groups.⁵³

According to the "authoritarian personality" theory, harsh parental training in the early years leads to a general outlook on life which is rigid and power-oriented.

A basically hierarchical, authoritarian, exploitive parent-child relationship is apt to carry over into a power-oriented, exploitively dependent attitude toward one's sex partner and one's God and may well culminate in a political philosophy and social outlook which has no room for anything but a desperate clinging to what appears to be strong and a disdainful rejection of whatever is relegated to the bottom.⁵⁴

Minor Studies Regarding the Influence of Family Background

There have been a number of minor empirical studies which have indicated that an unhappy childhood is associated with such ill-effects as neurosis among soldiers in war, accident proneness in industry, schizophrenia, and treason during wartime.⁵⁵ Allport found that religious training in childhood lead to a felt need for a religious orientation to life in adulthood.⁵⁶ An army study after the Korean

theoretical formulations concerning its origin and development into three general types: 1) the "personality needs" theory (including the "authoritarian personality" hypothesis and the "frustration-aggression" hypothesis), 2) the "competition theory," and 3) the "cultural theory." (See Brookover, *op. cit.* pp. 129-30). The first and third types of theory are probably the most accepted today and in both of them the family relationships of the individual play an important role.

⁵² G. W. Allport, *The Nature of Prejudice* (Garden City: Doubleday, Anchor, 1958), p. 399.

⁵³ T. W. Adorno, E. F. Brunswik, D. J. Levinson, R. N. Sanford, *The Authoritarian Personality* (New York: Harper, 1950), p. 482.

⁵⁴ *Ibid.*, p. 971.

⁵⁵ See Bowlby, *op. cit.*, p. 163 for a brief summary of these studies.

⁵⁶ G. W. Allport, *The Individual and His Religion* (New York: Macmillan Paperbacks, 1950), pp. 38-9.

conflict found a positive correlation between a happy childhood and efficiency in soldiering.⁵⁷

Discussions and Implications

In the light of the evidence that has been presented, it is quite certain that the family plays an important role in the socialization of the child. In fact, since the family provides the foundation for all later learning, it may modestly be termed the most influential educational agency in the life of the child.

Empirical studies emphasize this truth and point to two further conclusions of importance:

1. The family is especially important in the socialization of the individual with regard to attitudes and values.
2. The inculcation of attitudes and values is the result of the affectional relationships that exist within the family rather than of any intellectual program or instruction.

The Family: Source of Values par excellence

Almost every major empirical study of a social problem which involves the values of people as an important element⁵⁸ has traced the origin of the pertinent attitudes back to the early family life of the parties involved. This has been true concerning the problems of marriage, of racial and religious prejudice, of juvenile delinquency and adult crime. It also appears to be true with regard to the practice of religion and the incidence of mental disease.

In the light of these findings, the family becomes the most important source of values in the life of man. Moreover, the value orientation of an individual seems to be formed very early in life through the quality of the family relationship he experiences. To change this value orientation later in life may not be impossible,⁵⁹ but it is extremely difficult and, statistically speaking, occurs rather rarely.

⁵⁷ *U.S. News and World Report* 43, 3 (July 19, 1957), pp. 110-12.

⁵⁸ Most of our major social problems are of this type. See J. F. Cuber, R. A. Harper, and W. F. Kenkel, *Problems of American Society: Values in Conflict* (New York: Holt, 1956).

⁵⁹ God, of course, can do all things, and the grace of God can make a shambles out of the most perfectly constructed empirical theory.

In many cases attitudes are so deeply engrained into the personality of individuals that little hope of any notable success can be extended to the programs of schools or other educational agencies designed to change these attitudes. G. W. Allport calls attention to this fact with regard to prejudice:

Since the home is the chief and earliest source of prejudiced attitudes, we should not expect too much from programs of intercultural education in the schools. For one thing, schools scarcely dare to countermand parental teachings. They would get into trouble if they did so. And not all teachers are themselves free from prejudice. Nor can the church or the state—for all their official creeds of equality—easily cancel out the earlier and more intimate influence of the family.

The primacy of the family does not mean, of course, that school, church, and state should cease practicing or teaching the principles of democratic living. Together, their influence may establish at least a secondary model for the child to follow. If they succeed in making him question his system of values, the chances for a maturer resolution of the conflict are greater than if such questioning never takes place. *Some* effects from school, church, and state may be expected, and their cumulative influence may affect the next generation of parents.⁶⁰

It does mean that the final solution of most social problems is at least a generation away and must be preceded by an improvement in the family life of the nation. It means, moreover, that any program which makes for better family life also tends to improve the social situation with regard to delinquency, racial prejudice, mental health and such problems. Finally, it means that the family should be brought as much as possible into any program which aims at instilling attitudes or values into its subjects.

Three types of programs (many more could be mentioned) which require strong family participation if they are to be successful are:

- 1) the religious education of youth
- 2) the sex education of children
- 3) patriotic training.

Religious Education of Youth

As has already been pointed out (in note 16), schools are successful primarily in imparting knowledge; their success in instilling

⁶⁰ Allport, *op. cit.*, p. 280-1. Many of the intergroup educational programs of the school are operating on theoretical assumptions which are quite questionable. See Brookover, *op. cit.*, pp. 138-40.

values and attitudes has been modest at best. The family, on the other hand, is the primary source of a man's values.

In religious education knowledge may be important but it is strictly secondary in importance to religious values. After all, the devil is quite a knowledgeable theologian, but his religiosity is suspect. (Cf. Jam. 2:19)

Religious training, therefore, must be primarily a matter of home training. If religion is to become a vital force in the child's life, he must hear its doctrines and precepts from his father and mother, see it practiced in the life of his parents, and experience the power of charity in the family relationships. Otherwise, religious instruction will remain a matter of theoretical knowledge divorced from the realities of daily living.⁶¹

Sex Education of Youth

Sex education is another area in which attitudes are of greater importance than knowledge.⁶² The basic facts concerning reproduction can be told in five minutes and the subject can be exhausted for the non-specialist in an hour. To acquire the proper attitudes toward sex and its place in human life, however, requires an education that begins at birth and proceeds gradually and steadily in an atmosphere of love and acceptance, according to the individual needs of the child.

Sex instruction in the schools *cannot* be anything but a poor, inadequate substitute for the education the child should receive from his parents. The solution to the problem of lack of knowledge concerning sex in the youth of the nation is not for the school to take over their sex instruction, but to educate parents in their obligation.

Patriotic Training

The behavior of the American soldiers who were taken prisoner

⁶¹ See D. M. Enderbrock, *The Parental Obligation to Care for the Religious Education of Children within the Home with Special Attention to the Training of the Pre-School Child* (Washington D.C.: Catholic University Press, 1955).

⁶² "It is not so much the learning of physiological facts that matters, but rather the children's attitudes and judgments on these facts." H. V. Sattler, *Parents, Children and the Facts of Life* (Garden City: Doubleday, Image Book, 1956), p. 45. This book is perhaps the most complete treatment of sex education put out in English under Catholic authorship.

by the Communists in the Korean War has caused grave concern over the quality of patriotic training in the United States. Once they were captured, the G. I.s' spirit of resistance seemed to disappear and their morale to crumble. Few of the prisoners of war escaped; almost a third collaborated with the enemy; and over a third died in captivity. Never before had the American soldier given such a poor account of himself.⁶³

The studies made by the Army after the armistice indicate that the explanation for the situation is complex.

There seem to be no easy generalities that can be made about why these things occurred, simply because the explanation for their occurrence cannot be the same for every man. Instead, the roots of the explanation go deep into diverse aspects of our culture—home training of children, education, physical fitness, religious adherence, and the privilege of existing under the highest standard of living in the world.⁶⁴

Since patriotism is primarily a matter of values, it can most surely and efficiently be instilled in the family. If the home atmosphere is one of love and security, children will accept the patriotic attitudes of their parents as naturally as they imitate the parental manner of speech. Parents, however, must express their patriotism in some way. In this connection, the ceremonious celebration of national holidays in which the parents can explain the glories of United States history and express their love for their country may be helpful. Memorial Day, Independence Day, Washington and Lincoln's birthdays, and Thanksgiving may be made into recurring occasions for the inculcation of patriotic virtue.

Affectional Relations in the Home and the Formation of Values

The original socialization of the child occurs in the family through the identification of the child with his parents and the internationalization of the attitudes and values which they express in their relations to him. Since the parents are usually the only adult models available to the child in our culture, there is no question of a choice of models.

The development of attitudes and values is not an intellectual

⁶³ E. Kinkead, *In Every War but One* (New York: Norton, 1959) is a journalistic account of the studies made by the United States armed forces of the behavior of prisoners of war during the Korean War.

⁶⁴ *Ibid.*, p. 18.

process on the part of the child since he is incapable of such activity. Rather it seems to be a function of the affectional relationships that exist in the family. If the home is characterized by harmony and happiness, the married state is perceived as desirable. If the regimen of the parents is characterized by love and mildness, authority is felt to be good and beneficent. If the child experiences emotional security in the family, he develops a sense of trust toward the world and toward other people.

Though the precise development of individual traits cannot be traced with any certainty, empirical studies have demonstrated the general relationship between personality formation and the affectional atmosphere of the family. Where the home is characterized by love and emotional security, the child tends to develop an emotionally stable and well-adjusted personality. An unhappy childhood, on the other hand, is associated with emotional instability and social maladjustment.⁶⁵

While the person who enjoys a happy and secure childhood may—and probably will—accept the prejudices and intolerances expressed by his parents, these attitudes will be merely cultural traits, not psychological needs on the psychogenetic level.⁶⁶ In other words, they will not be so deeply engrained into the structure of his personality as those values based on the affectional experiences of his earliest years.

Even after the psychogenetic development of the child is completed (i.e., after the first two or three years of life), the affectional relationships in the home form the matrix in which the child's values are developed. The greater the affection that exists between parents and child, the closer the identification of the child with his parents is likely to be, and the closer the identification is, the more readily the values of the parent will be incorporated by the child into his personal outlook upon life.

If this analysis of the development of attitudes and values in the family is valid, may it not indicate a general educational principle that the most efficient—perhaps the only—method to instill values in others is by obtaining their identification in an affectional rela-

⁶⁵ See *supra*, pp. 9-15. See also E. Hurlock, *Adolescent Development* (New York: McGraw-Hill, 1949), pp. 478-82.

⁶⁶ See Burgess and Locke, *op. cit.*, pp. 243-5.

tionship? Such a principle—if correct—would have implications of considerable importance for the teachers of those subjects in which values are paramount, e.g., religion.

Concluding Remarks

In this paper, we have discussed education from the aspect of the formation of values and attitudes and have stressed the crucial role of the parents in such education of their children. Parents are the most important of all educators because they provide the basic value orientation to their children. This orientation is brought about principally through the affectional atmosphere the parents establish in the home—not through any intellectual instruction on their part.

In closing, we would like to mention two problems suggested by the subject treated which have general educational implications:

- 1) What is the influence of the affectional life of man on his intellectual development?
- 2) What is the influence of non-intellectual factors on the development of conscience in man?

Influence of Affectional Factors on Intellectual Development

Man as a rational animal may be an acceptable metaphysical concept of the human being, but it is not a completely accurate description of man in action. Feelings, desires, and emotions—not to mention unconscious motivations—play a prominent role in human existence, as every successful advertising campaign demonstrates.

The problem arises: what is the impact of non-intellectual factors on the intellectual life of man? From impressionistic observation it is evident that it is much easier to agree with the ideas of a friend than of an enemy. Moreover, the comments of a recognized and admired scholar usually carry much more weight than the words of a person who is unknown. In the classroom it is easy—relatively so—to find something to agree with in the discussion of a well-liked student and something to disagree with in the comments of a student who is disliked on personal grounds.

On a philosophical level, man's knowledge is seldom based upon completely conclusive evidence. As a result, man is seldom forced

by the perceived evidence to give intellectual assent to a conclusion. What are the factors which influence the individual to make the final act of assent when the theory is not demonstrated?

Not infrequently, a scholar will know and appreciate the arguments which can be presented in support of two or more opposing theories. He may even recognize that the weight of evidence is about equal for the various theories. Yet he chooses one! What are the final influences upon the choice when the evidence has not been sufficient to cause the person to assent?

*Influence of Non-intellectual Influences on the
Development of Conscience*

One important aspect of the problem of affectional factors on intellectual development is the role of non-intellectual factors in the development of conscience. According to the common scholastic definition, conscience is "a judgment of the practical reason on the moral goodness or sinfulness of an act."⁶⁷ While such an intellectual emphasis in the definition of conscience may be accurate as far as it goes, it leaves out of consideration the affectional factors which enter into intellectual judgments on non-demonstrated conclusions as well as the secondary activities of conscience such as the *feeling* of guilt after violations.

The difficulties connected with a purely intellectual concept of conscience are pointed up by the "psychopathic personality" who is characterized by "an apparent absence of common moral and ethical sensitivity."⁶⁸ Although such a psychopath may have a speculative knowledge of moral principles which is quite accurate, he does not perceive himself as obliged by his precepts.

The scholastic emphasis on the fact that conscience is a practical rather than a speculative judgment acknowledges the problem, but it does not explain it—much less solve it. Is an emotional or an affectional acceptance of the moral code necessary before its com-

⁶⁷ H. Jone, *Moral Theology*, tran. U. Adelman (Westminster: Newman, 1953), p. 38. See also J. Aetnys and C. A. Damen, *Theologia Moralis* (II Vols. Marietti, 1952), Vol. I, p. 69.

⁶⁸ N. Thorton, "The Psychopathic Personality and Crime," in C. B. Vedder, S. Koenig, and R. E. Clark, *Criminology: A Book of Readings* (New York: Dryden, 1955), pp. 177-82.

mands and prohibitions are conceived as obliging? To put the problem in another way, what is the precise factor which converts a speculative judgment into the practical judgment which would fulfill the common definition of conscience?

It has always been known and, I presume, acknowledged that man is not merely a thinking animal but also a creature who loves, feels, and desires. Nevertheless, the scholastic approach has been so rationalistic that the role of the affectional factors in man has been neglected. It is suggested that these factors should be given their proper place in our theories of human action so that we will be able to sponsor a more complete and more balanced system.



THE FAMILY AND ITS AGED MEMBERS

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The second table of the Decalogue, dealing with the duties toward our fellow men, gives first place to the duties of children toward their parents. As the home is the first unit of society, so also parents enjoy the first grant of authority from God to His human creatures on earth. Hence the fourth Commandment places on children the obligation: "Honor your father and your mother, as the Lord, your God, has commanded you, that you may have a long life and prosperity in the land which the Lord, your God, is giving you."¹

Natural Law

The duty of honoring parents is so much in harmony with the dictates of nature and the light of reason that even pagan philosophers could not understand how there could be children so inhuman as not to fulfill this obligation. Speaking of the obligation which children have toward their parents, and of the honor and respect which they are bound to show them, the pagan philosopher Seneca says: "Words are incapable of expressing how glorious and praiseworthy it is for children to say truthfully: 'I have never failed in my duty toward my parents; I have always been submissive to their wishes; I have always obeyed their commands; I have never offered the least resistance to their demands; In one thing only have I been unwilling to give in, namely, in not allowing myself to be outdone by their generosity'. . . . How glorious to find children who can say that they have outdone their parents in generosity! What a pleasure to see children in a family who are animated with such pious and generous sentiments toward their parents! And how happy are the parents who can say in their old age that they have been surpassed in generosity by their children!"²

¹ Deut., 5, 16. See also Exod. 20, 12.

² Seneca, Book 3, Chap. 1.

Divine Revelation

This natural duty is confirmed by the abundant testimony of Sacred Scripture. Besides the quotations given above from Genesis and Deuteronomy relating to the fourth Commandment as inscribed on the stone tablets, frequent mention of the obligations of children toward their parents is made in the books of both the old and new testament. A few quotations should suffice.

In the Book of Ecclesiasticus, written specifically for the instruction of those who purpose to lead their life according to law of the Lord, we read: "He that honoreth his mother is as one that layeth up a treasure. He that honoreth his father shall have joy in his own children and in the day of his prayer he shall be heard. He that honoreth his father shall enjoy a long life; and he that obeyeth the father shall be a comfort to his mother. He that feareth the Lord honoreth his parents and will serve them as his masters that brought him into the world. Honor thy father in work and word and all patience. That a blessing may come upon thee from him, and his blessing may remain in the latter end. The father's blessing establishes the houses of the children; but the mother's curse rooteth up the foundation." . . . "Son, support the old age of thy father, and grieve him not in his life; and if his understanding fail, have patience with him, and despise him not when thou art in thy strength; for the relieving of the father shall not be forgotten. For the good shall be repaid to thee for the sin of thy mother. And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered; and thy sins shall melt away as the ice in the fair warm weather. Of what an evil fame is he that forsaketh his father; and he is cursed of God that angereth his mother."³

Further on in the same book we read: "With thy whole heart, honor thy father and forget not the groanings of thy mother. Remember that thou hadst not been born but through them; and make a return to them as they have done for thee."⁴

In his Epistle to the Ephesians, St. Paul wrote: "Children, obey your parents in the Lord, for that is right. 'Honor thy father and thy mother'—such is the first commandment with a promise—that

³ Eccclus., 3, 5-11, and 14-18.

⁴ Eccclus., 7, 28-30.

it may be well with thee and that thou mayest be long-lived upon the earth.”⁵

In his Epistle to the Colossians, he wrote: “Children, obey your parents in all things, for that is pleasing in the Lord.”⁶

Examples

Many examples also are given in Sacred Scripture of the faithful fulfilment of this commandment. Thus Joseph in Egypt not only forgave his brothers, who had sold him into slavery, but accorded his father with royal honors, maintained him with loving care during the closing years of his life and after his death gave him a funeral reserved only for royalty.⁷ Also worthy of note is the example of King Solomon in his respectful treatment of his aged mother, even though he did not grant her request.⁸ But above all we have the perfect example of Jesus Christ, who was always most respectful to Joseph, His Foster Father, and to Mary, His Mother. At her request He performed His first miracle by changing water into wine at the marriage feast of Cana, although His hour “was not yet come.”⁹ During His public life, He was always considerate of her welfare; on the cross He provided for her future care when he said to the beloved disciple, St. John, “Behold thy mother”;¹⁰ and at the end of her earthly life, He honored her through her Assumption and Coronation as Queen of all angels and saints.

Support in Old Age

From these and other quotations and examples from Sacred Scripture and from the teachings of the Universal Church, it is evident that the obligation of the Fourth Commandment applies not only to children during the years of their childhood but throughout their life; not only to children in the parental home but to adult sons and daughters who have their aged parents in their homes or under their care. Thus, adult sons and daughters must give to their

⁵ Eph., 6, 1.

⁶ Coll., 3, 20.

⁷ Gen., 46, 29; 47, 12; 50, 1-13.

⁸ 3 Kings, 2, 19-20.

⁹ John, 2, 4.

¹⁰ John, 19, 27.

aged parents love and reverence and even support, in so far as they are able, in corporal and spiritual needs. For their corporal maintenance, if the parents are poor, they must furnish to the best of their ability, nourishment, clothing and lodging. If parents are ill or mentally or physically handicapped, their children must attend them or see that they are attended by someone else.

Furthermore, children have the duty of assisting their aged parents in their spiritual welfare. Many aged parents were not blessed with such thorough instruction in their religion as we are today. Hence, they must be consoled in their afflictions. If they are negligent in their religious duties, they must be told kindly and respectfully, but firmly, what God and the Church expects from them. When they are ill, arrangements should be made with their parish priest to afford them the opportunity for frequent confession and communion and especially when illness becomes critical a priest should be called in good time to procure for them all the helps of holy religion. After death, they should be given a proper and respectable burial and they should be kept in grateful remembrance through Holy Masses and prayers.

Cautions for the Aged

While the duties of children toward their aged parents cannot be too strongly stressed, there are also cautions to be observed by parents to safeguard their happiness in the closing years of their lives.

They should not distribute their possessions among their children and then depend on the gratitude of their children for their future care and needs. In China, before communism, the father was the head of the home as long as he lived. While he was able to work, his children were employed by him. When he was no longer able to work he divided his rice paddies among his children, not as gifts but as share concessions, one share of the produce going to the family of the son or daughter to whom it was concessioned, the other share to the support of the father and mother. In most European countries, similar precautions are customary. It is only in this country that aged parents so often leave themselves at the mercy of ungrateful children by deeding to them their lands, their business, even their homes.

The story is told of a father who had given his business and his home to his married son, with the provision that the son would care for the father and supply his needs during the remaining years of his life. The arrangement worked favorably for a time, but gradually the father perceived that the son no longer had the same respect for him, considered his existence a burden, and finally was not ashamed to tell him that he was living too long. The unhappy old man, in despair at such base conduct on the part of his son for whom he had done so much, sought advice from an old friend. The friend told him how wrong he had been in turning over to his son all his possessions, but agreed to help him in a scheme to make his son believe that there were still some outstanding debts payable to the father. Accordingly, some days later, the friend came in with a large bag of silver coins, as he emptied the coins on the table, he remarked that he was repaying the remainder of an old debt. The old father received the payment (which of course was only a loan to carry out the planned scheme) with thanks but with no surprise. After the departure of the friend, the father remarked that after several other outstanding debts were paid, he would still have a sizable amount to leave to his son. Immediately the attitude of the son changed. He became kind and attentive as before he had been harsh and uncivil. Several years later the father died, leaving a heavy box, which his greedy son hastened to open. He found only bags of stones and pebbles with the following note: "I bequeath these stones to stone fathers who divide their wealth among their children before their death." At first the son was extremely angry at the deception, but as the years went on and his own children were married, he began to appreciate and treasure the lesson his father had given to him.

The importance of this caution for aged people is most emphatically stated in the sacred text of the book of Ecclesiasticus: "Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another, lest thou repent, and thou entreat for the same. As long as thou livest and hast breath in thee, let no man change thee. For it is better that thy children should ask of thee, than that thou look toward the hands of thy children. In all thy works keep the pre-eminence. Let no stain sully thy glory. In the time when thou shalt end the days of

thy life, and in the time of thy decease, distribute thy inheritance."¹¹

Another important caution for the aged is a reasonable consideration of others. They should realize that their manner of thinking and of acting frequently will not be in conformity with the manner of thinking and of acting of their children and their children's children. That while the basic principles of morality and propriety remain the same, the outlook on life and living conditions change with the changes of time. They should realize that the wife of a son or the husband of a daughter is a relative by law only, and therefore a happy coexistence with one or the other of these will depend, not on the natural inclinations of blood relationship, but on mutual harmony of conduct. Thus aging persons living with a son and daughter-in-law or with a daughter and son-in-law, will find many problems to be overcome, many changes to be adjusted. From a situation of being in control of their own home, living in the home of a married son or daughter, they must learn to take second place. Considerable intense and difficult training may be required to make the needed adjustments, but they will produce rich rewards to secure the happiness of the entire family and particularly of its aged members. Hence the aged should learn to be considerate of the opinions of others, not to be quarrelsome or faultfinding, to support, rather than oppose and disrupt the routine of the home in which they live. Above all, they should not demand services from their children or their children's children in matters in which they are fully able to help themselves.

One of the great trials of advancing age is bodily illness. The suffering of pain and the weakening of bodily functions present a real test of character to aging persons, particularly to those who have lived active lives. While it is then that they need most the love and sympathy and care of their children, they should be careful not to be overdemanding, but to be resigned in their suffering, to be appreciative of the care that is given to them and to ease as much as possible the burden of their care on their children, who perhaps have many problems in the maintenance of their own homes.

Perhaps even greater trials of advancing age are the weakening of mental faculties, loss of memory, loss of judgment and loss of clear thinking. And yet to those who have trained themselves to be

¹¹ Ecclus., 33, 20-24.

docile, considerate and appreciative, these qualities will often serve to temper speech and conduct, even after partial or complete loss of sanity.

A sad incident was reported recently of a dutiful daughter who undertook to care for her aged mother in her own home. The daughter's husband was most cooperative and sympathetic. But the mother was dictatorial, demanding and continually faultfinding. Conditions in the home reached a climax when the daughter, burdened with the maintenance of her home, with the care of her children, and with trying to satisfy the unreasonable demands of her mother, suffered a nervous breakdown. The attending physician ordered the removal of the mother from the home and since there was no one else to care for her, she was placed in a home for the aged. Thus the efforts of a loving and devoted daughter ended in failure.

A Happy Family

Fortunate, indeed, are aged people who live with a married son or daughter when all members of the household are mutually devoted to each other; when the son and his wife or the daughter and her husband are unselfishly interested to provide, to the best of their means, for every need and comfort for an aging father and mother, when the aged couple show themselves appreciative and grateful for everything that is done for them; when they are helpful in the home, to the extent that their age and health permit; when they are ready to give advice when it is asked, but otherwise do not interfere in the affairs of the household that do not concern them; when they are not unreasonable or overdemanding in matters that concern their own welfare, particularly when they still have means to supply, in whole or in part, for their maintenance. In these happy circumstances, a unity of respect and devotion will prevail that will assure a real christian family life.

Furthermore, living in such an atmosphere of understanding and harmony, aged people can develop a most beneficial influence over their grandchildren by their advice, instruction and example. They have the opportunity of gaining their grandchildren's love, respect and confidence during the latter's formative years, from infancy to

teen-age. While the father is at his place of business or occupation during the greater part of the day and the mother is busy with the care of the home, the aged couple, with more leisure, can find great consolation in devoting themselves to the interests of their grandchildren. They can help caring for them during their infancy. They can teach them prayers and other fundamentals during their pre-school and early school years. They can prudently advise them in their many problems during the advancing years of their childhood. While they must uphold always the authority and dignity of the parents, they may actually exercise more influence than the parents themselves in the development of the characters of their grandchildren.

The above picture of a happy family is of course the ideal. But the ideal is seldom perfectly realized. However, it does point out a way that can be followed to a main objective, even though meeting occasional obstacles that must be overcome or by-passed. The incidents in the entertaining series, entitled *The Real McCoys*, contain many pertinent lessons. The old gentleman, who is the grandfather of the family, is represented as being very opinionated and presumptuous and thus brings on one climax after another which threaten to disrupt family harmony. But when he finds his position to be unacceptable, he always has the good judgement and the good humor to yield gracefully and to restore peace to the home. While his methods are not always to be recommended, *The Real McCoys* is a worthy example to the aged in many ways, especially in his devotion to the welfare of the family and in his wholehearted willingness to relinquish his opinions when they threaten the harmony of the home.

The Aged in Their Own Homes

Many aged people are reluctant to give up their homes and live with one or another of their married children. When they are physically and mentally able to assure their safety and comfort and particularly when they have the means for their support, in whole or at least in great part, such an arrangement can well serve for their happiness in the closing years of their lives. But adult children should not think that, because their aged parents are se-

curely situated, they have no further duties toward them. Aged people continuing to live in their own homes become lonely. Frequent visits from their children and grandchildren, occasional family gatherings, especially in observance of anniversaries, regular letters and occasional gifts from adult children living far away, adequate provision for care in times of illness, these and other expressions of filial devotion will greatly brighten the lives of aged parents.

Institutions for the Aged

For aged persons who have disposed of their own homes and who cannot conveniently live with a married son or daughter, there is a variety of institutions for the aged. Recently, hotel buildings have been purchased and converted into homes for the aged. This practice has evidently proved quite successful as indicated by the claimed waiting lists. It also has some important advantages. Buildings originally constructed as hotels are usually in the heart of the city, convenient to churches, to shopping centers, to parks, and to places of wholesome recreation. They provide elevator service, facilities for dining service, and their lobbies offer opportunities for aged people to meet and to enjoy each others company and friendship. Of course such institutions must be self-supporting. Hence, aged people, applying for admission, must be able to pay their way. Yet with the prudent investment of their life savings, with income from social security or from old age pensions, many aged persons should be able to meet the requirements.

Another plan recently proposed, requires the building of a group of small cottages, a miniature Levittown. It is assumed that an administration building would be required, for proper supervision of the institution, to provide emergency medical and nursing service, and to furnish space for social gathering and for recreation. Regulations should be restrictive only to the extent necessary to provide material and spiritual safeguards in general or for particular cases. Otherwise aged people would live in their cottages as if they were in their own homes. If properly located, such an institution should be attractive to many aged persons. Again such a plan would need to be self-supporting and, therefore, would be available only to those who could pay the rentals of their respective cottages and other service fees.

Other Homes for the Aged

For the less fortunate aged who are unable to maintain themselves and whose children can give little or no financial aid for their support, there are available homes for the aged maintained and operated by Diocesan Catholic Charities, by the Little Sisters of the Poor, and by other Religious Communities. These homes provide the necessities and also some comforts of life for those aged, who sometimes through neglect and lack of foresight and sometimes through unforeseen reverses, are obliged to accept their services. As such they are most worthy examples of Christian charity.

As a last resort, there are State and County homes for the aged. These usually lack adequate appropriations, and, in many cases, the administration personnel and the overhead consume the greater portion of the appropriation so that the poor aged must subsist on the little that remains.

Conclusion

From all that has been said, it is evident that each case must be judged on its own merits. Basic principles remain, but their application depends on many circumstances attending the attitudes of children toward their aged parents and those of aged parents toward their children. When these mutual attitudes clash, the fault may be with the one or with the other or with both. On the other hand, when these mutual attitudes are in harmony, aged people are blessed with happiness and consolation during the closing years of their lives, while their adult children find great satisfaction in their faithful observance of the fourth Commandment and a firm trust that they will receive the promised reward: "Honor your father and your mother, as the Lord, your God, has commanded you, that you may have a long life and prosperity in the land which the Lord, your God, is giving you."¹²



¹² Deut., 5, 16.

THE FAMILY AND ITS AGING MEMBERS

SISTER MARY BRIGH, O.S.F.

In the previous discussions today, various phases of family life have been presented. The philosophy of the family, the foundations of the family, the education and health care of its members have been reviewed and analyzed. In this paper, we shall present some ideas relating particularly to the aging members of the family.

On the day of our birth, we are already nine months old. At this moment all of us are aging. When we return to our homes Sunday, all of us will be two or three days more aged than when we set out for this meeting. Many of us are destined within the next twenty or thirty years to join the ranks of those considered not just aging but aged. In short, we are not talking about unfamiliar people—we are talking about people like ourselves.

As Franciscans, we have not far to look for a mandate regarding our responsibility to the aging. In the sixth chapter of the Rule of the Third Order Regular of Saint Francis we find, "Not only to the sick, however, but also to the aged and otherwise needy should all gladly tender the offices of charity as becomes the children of the seraphic Father."

Interest in, and care of, the aging have fluctuated through the centuries. The pattern of care has reflected the image of the family, the social, political, religious and economic philosophy of the group. At present in the United States, the aged are in the limelight for three basic reasons. The aged make up a large and increasing segment of an expanding population. It is predicted that soon one person in ten will be over sixty-five years of age. Since people live longer, they are subject to more degenerative diseases both physical and mental. Finally, because the small functional modern home is not designed to accommodate three generations, the residence of the older generation is in question.

These three basic facts produce a horde of so-called problems. The cost of medical and hospital care of the aged has become a

political issue that is viewed with varying degrees of alarm depending upon the viewer. People are making extraordinary demands on the medical profession to prolong life, and at the same time are expressing unwillingness to pay for such medical care or to make a place in their homes for members of their families whose lives have been prolonged by science.

Many of the contradictions in the modern attitude toward the aging are a result of a confused concept of the total meaning of life and of God's role in the planning and fulfillment. St. John in his Gospel records for us the words of Our Blessed Lord to Saint Peter, "When thou wast young thou didst gird thyself and walk where thou wouldst, but when thou art old thou wilt stretch forth thy hand and another will gird thee and lead thee where thou wouldst not." (John, 21, 18)

St. John interprets the words as a prophecy to St. Peter's death by crucifixion. They can also be applied to the dependency that is characteristic of old age. To me, what is important in this passage is the fact that it is a clear and unqualified statement by Christ that it is natural that youth should be strong, unhampered and independent and that it is also natural that in old age there should be some lessening of powers, abilities and independence. Christ did not say that old age is undesirable or a cross or something to be shunned. He simply stated that it is different from youth.

The Reverend Paschal Botz, speaking on *Spiritual Aspects of the Care of the Aged* at a Conference in St. Cloud this year said, "There is no retirement age from the Mystical Body; on the contrary here the old become more the object of love and care the weaker they are." In that sentence is contained the only adequate and satisfactory attitude of the family towards its aging members.

If the old are loved they will respond with love. If they are cared for, they will respond with cooperation and consideration. To love and care for the aging does not mean to wrap them in warm garments and put them in a corner. It means to accept them as they are, to honor them for what they have been, to permit and encourage them to participate in the activities of the family and for them to carry on independent activities as far as is possible.

One of the saddest comments to be heard from the disabled or the aged is, "Nobody needs me; I am good for nothing." Such a com-

ment may be totally unjustified; it may be the words of a mal-adjusted individual who is too absorbed in himself. Unfortunately, it may sometimes be the result of a long series of actions by unthinking people who convey to the aged the idea that there is no useful role for them in society. As a result, they may withdraw into a narrow unfriendly world.

A lecturer related this incident as his sole claim to a precocious youth. His grandfather was very deaf. Often he would sit silently on the porch watching the world go by, and his grandson, with the natural gregariousness of youth, would sometimes sit beside him. One day after a very long period of silence the youngster stood on tiptoe and shouted into his grandfather's ear, "Grandpa, don't you get lonesome inside there all by yourself?"

When a child is small, his helplessness is taken for granted; in fact, we find it charming. As the child grows older, the wise parent encourages him to become more independent. The aged share many of the characteristics of childhood, but because they have less physical charm many of us find their appeal lessened. We need clearer vision to find beauty in the aged but it is there if we seek it. Just as in the child we encourage the development of independence, so in the aged we must encourage its maintenance.

What are some of the specific ways in which this objective can be achieved? One simple but essential way is by sharing the family ideas, plans and problems with the elder members. Sometimes in an attempt to spare them worry, we conceal from them the things that concern us. The result is that they feel shut out, not wanted.

Not only can we share ideas with them but we can consult them. They may not know the newest psychological or sociological approach to a problem but they have a kind of wisdom that only years of living can develop. It is not at all unheard of that a very intelligent young or middle-aged person becomes wiser because of contact with the aged. Consulting, of course, involves willingness to listen to the same story often repeated. That very listening may be a new source of life to both.

Helping the older person develop new interest is a challenging adventure. Nothing succeeds like success, and if he has once achieved some satisfaction in a hobby or task within his limited physical capacity, he is encouraged to go on to further accomplish-

ments. Grandma Moses paintings are familiar to all of us.

Old age, as we have implied, does not creep up on us over night. It is a growth of years—and I like to think of it as growth—not deterioration. We use the correct terminology, we speak of growing old, but often we mean quite the reverse. Preparing for our later days by deliberately facing them and planning for them will make us as aged persons happier and easier to live with. The disposition we have at forty will be the disposition we have at eighty etched in sharper relief.

Even as we talk about activities and hobbies, we know there will be a substantial number of the aged whose physical or mental disabilities will make them entirely dependent upon others. Theirs is a special apostolate—to accept their infirmities as a participation in the plan of God for them and to afford to those who care for them an opportunity to recognize in them God's suffering children and to serve God in serving them. Much that is finest in Christianity is an outgrowth of care for those in need.

In nursing, we have an axiom that the best way to care for a patient is to care for the patient. This truth is particularly applicable to the relations of a family to its aged members. Depending upon circumstances and the condition of the aged person, a correct decision regarding his future may be to permit him to continue to live in his own home, to share a home with a son, daughter, or other relative, to live in a home for the aged, or nursing home. If the family really cares for him, then in any one of these environments he may have a happy successful life looking forward to its end, not for relief but for fulfillment in a happy eternity.

Returning to our role as Franciscans in the apostolate to the aging, it may lie in one or more of four possible areas: caring for the aging Sisters in our communities, helping our own families plan for their aging members, participating in nursing homes or home care programs as professional workers, or teaching by word and example those for whom we are responsible—first-graders, teenagers, College or University students, or the general public—a Christian philosophy of aging. To be successful in any one of these roles, we must first clarify our own thinking regarding the true meaning of growing old; then can we "tender to the aged the offices of charity as becomes the children of the Seraphic Father."

DISCUSSION

SISTER M. EYMARD, O.S.F.:—Sister Mary Brigh has defined Franciscan idealism in relation to family living and family responsibility for its Aged Members. I should like to discuss briefly how the aged can remain family centered.

Dr. Charles O'Reilly, Professor at Loyola University, School of Social Work, Chicago, Illinois, at a recent Workshop on "Catholic Charities and Self-Examination For The 1961 White House Conference on Aging," states: "The need for strengthening all of our services for the aged is critical, but the fact that we are focusing upon the services offered by institutions reveals our overall approach to the problems of older people. We tend to consider services in an institutional context. We also tend to think of services as 'caring for' older people and when this is translated into everyday programs it often results in lack of appropriate concern for the rights and interests of the mature adults who happen to reside in institutions." Dr. O'Reilly continues, "Focus upon the institution has been accompanied by neglect of the older person in the community."

Clark Tibbetts, Assistant Director of the Special Staff on Aging the United States Department of Health, Education and Welfare points out that today, "4,000,000 couples and 2,000,000 single older persons are living by themselves. This amounts to about two-thirds of the older population and the proportion is increasing. And in our highly mobile society many aged are separated from their families by hundreds of miles." Mr. Tibbetts continues, "These figures are of enormous significance. For one thing they mean that it is vastly important to develop preventative and rehabilitative services in order that these older people may continue to live independently and to care for themselves."

In the Report of the First White House Conference on Aging, "Man and His Years," we read, "All segments of our nation—local, state and federal government, voluntary agencies, religious organizations, churches, schools, welfare groups, as well as the aged themselves and their families have a stake in the problems of aging and an obligation to help find solutions."

Through a brief discussion and the use of slides, I should like to point out how older people can remain in their own homes through the use of a Home Care Program, A Day Center For Senior Citizens and a Parish Apostolate to the Aged, working in cooperation with allied community resources.

On September 8, 1943, the Franciscan Sisters of Saint Mary's Hospital, Rochester, Minnesota, resumed a practice which was begun in their early days in Rochester of caring for the sick and aged in their homes. This is a private project sponsored and supported by Saint Mary's Hospital. It collaborates with the Department of Health. It has a Medical Advisory Committee. The Office is located at the Hospital. The service that is offered—that is, besides care to patients in their homes—is extended to all irrespective of race, color or creed. Calls are received from the patient, his family, friends, neighbors, physicians, social workers, ministers and priests. The hours of service are from 7:30 A. M. until 5:00 P. M., except Sundays. But calls are taken at other hours and on Sundays, so that critically ill patients can be cared for. The area covered is the entire city of Rochester. There is no charge made for a nursing visit. All of the patients are aged or chronically ill.

The ideal living arrangement for an older person is in his own home where

he remains a contributing member of his family and of the community. Many older persons continue to live independently and to care for themselves through the services of a Home Care Program.

When Saint Mary's Home Nursing Service was started we found a group of unhappy, critical older people, who complained that they were a forgotten group in the churches and in the community. They felt that no one had an interest in them and that no one did things for them. Since we are concerned not only with the physical but also with the mental, social and spiritual well-being of our patients, we attempted to do something about this matter. The first step was to visit the lonely and the shut-in. This is a type of visit which we continue to make. It is considered as important and as beneficial as a nursing visit. This is true, because experts in aging give as the two major causes of degeneration in the aged loneliness and idleness. And psychiatric experts believe that making older persons feel needed and wanted is a safeguard to their mental health.

The second step was to recognize birthdays, holidays and other special occasions in a manner appropriate to the need of each individual. Finally, group social activities were introduced into the program. At this time we realized that it was necessary to secure assistance especially with transportation. In as much as we work through the churches, and since churches recognize their responsibility in helping to solve problems of aging, we secured their cooperation and support. Today each of the three Catholic churches in Rochester has a Parish Apostolate to the Aged which aims to promote the spiritual life of its older parishioners, to revitalize their time and to restore their interest in life.

The program consists of spiritual and social activities and a well-planned program of visiting.

Loula Dunn in her introduction to Evelyn Hodge's pamphlet, "Developing Clubs for Older People," points out precisely the need for a Parish Apostolate to the Aged which is also known as a Golden Age Club. Miss Dunn states, "One of the problems facing older people is loneliness and boredom. Sometimes they find themselves almost isolated in their communities."

In September, 1957, a Day Center for Senior Citizens was opened at Seton Guild—a Catholic Center. It is a place where older people can go to visit, to listen to music, to play cards or to engage in an Arts and Crafts Program. The Center is open Monday through Friday from 9:00 A. M. until 5:00 P. M. An instructor in Arts and Crafts is available each afternoon. Senior citizens irrespective of race, color or creed are eligible for membership.

Henry L. McCarthy, Commissioner of New York City Department of Welfare in his pamphlet, "Day Centers for Older Persons," tells us, "Day Centers For Older Persons provide a daily, supervised, planned activity program for persons 60 years and older. The program offers its members the opportunity for productive and satisfying use of free time hours, the empty and lonely hours previously occupied by employment, business, household duties and family responsibilities. Essentially, it is a mental health and an adult education program which promotes the social and emotional adjustment of the older person, giving him companionship and activity in an environment favorable to his continued growth."

Keeping in mind the Chinese proverb that one good picture is better than a thousand words, you will now see slides of activities in the Home Care Pro-

gram, The Day Center for Senior Citizens and The Parish Apostolate to the Aged.

You, as Franciscan educators, have a unique opportunity and privilege in teaching students, irrespective of their age levels, that beautiful precept, "It is in giving that we receive," left to us by Saint Francis of Assisi. This concept of personal service or bringing Christ to others taught in the homes and in the schools through example, theory and practice leaves a lasting impression on the minds of youth. It ennobles the lives of young people and it brings into the lives of older people happiness, encouragement and the feeling of belonging to the family and to the community. School projects geared to meeting the needs of older people must be well organized but they need not be time consuming.

In the 1957 Report of the New York State Joint Legislative Committee On Aging we read, "Immeasurable happiness can be brought to our aged by little things—a visit—an open ear—a smile—a friendly word—or a measure of interest. These require no elaborate programs or tax funds: only allocations from the heart."

The following poem beautifully expresses the value of little things—

I will not wish thee riches
Or the glow of greatness,
But where so'er thou go
Some weary heart may gladden at thy smile,
Some weary life know sunshine for awhile.
And so thy years shall leave a track of light
Like angel's footsteps passing through the night.



THE STATUS OF OBEDIENCE AND AUTHORITY IN THE HOME

FREDERIC J. PAZO, T.O.R.

Introduction

The objective of this paper is to evaluate the proper role which the principles "Authority" and "Obedience" have to play within the home, i.e., within the family.

From this, then, there is the necessity for us to consider the present topic under two basic aspects namely:

a) *Do authority and obedience pertain in any way to the social institution, the family?*

If it is established that authority and obedience indeed do pertain to the institution of the family, then attention will have to be directed to the question:

b) *How should these principles be properly applied within the home?*

Finally, if agreement is achieved upon the preceding findings, it will be necessary to affirm the absolute validity of the agreed upon status of authority and obedience within the home, including all consequences adhering to the stated findings.

The reason for the character of this given disposition of the present subject is the sincere conviction of the author that it is of the utmost importance at the present time to emphasize and to return to those fundamental principles of family life. These are the principles which nature and thus its Author Himself teach us. To-day these principles seem to be overgrown to a large extent by temporary opinions which result from a false interpretation of the meaning and value of human existence.

The first question awaiting our answer is: Do authority and obedience pertain in any way to the social institution which is the family?

Our answer to this question must be an emphatic "Yes." For, in-

deed, authority and obedience pertain in such a manner to the family and the execution of its functions that they must be considered as constituent elements thereof.

The life of the family is at every time and in every place designated by the principles of authority and obedience. A simple review of the history of mankind is evidence of this fact. These elements of family life may be degenerated, overgrown and mutilated to a very large extent. They may no longer be applied according to their natural purpose. Yet they do exist in one form or another.

Moreover, there will be hardly a family, or a member thereof, claiming that authority and obedience are not elements of their home. Everybody recognizes, at least formally, the validity of these principles and the necessity of their application.

On the other hand, experience shows a deplorable decline in many homes of a lack of parental authority and obedience for the good of the child, despite the formal recognition of these principles.

Possibly the reason for this problem is an insufficient knowledge of the true meaning of the family and the character of authority and obedience within the family. Only a proper understanding of these elements will ensure a certain guarantee for their correct application in accordance with their natural purpose.

In the following, therefore, an attempt will be made to clarify the role of the family and the meaning of authority and obedience as elements pertinent to it as nature, affirmed by our Faith, demonstrates it.

The Family

When considering the social institution of the family, we soon discover its twofold character. The family serves a definite purpose in view of the whole human society and, moreover, in regard to the individual end of man, as seen in his supernatural destiny.

Thus it is an undeniable fact that each and every member of human society becomes such a member first through the family. On the other hand, it is obvious that it is the purpose of the family to supply the developing human being with the first means of attaining his supernatural end. Hence we conclude that the family serves

the purpose of setting man on the path to the attainment of his ends both as an individual and as a social being.

This twofold character of the family, which proves its immense importance and value, is emphasized by the teaching of the Church. Pope Leo XIII and his venerable successor Pope Pius XI have made the following statements. In regard to the family's position in human society, Pope Leo XIII states: "The family may be regarded as the cradle of civil society, and it is in great measure within the circle of the family life that the destiny of states is fostered."¹ The role of the family as concerned with the supernatural end of man is referred to by Pope Pius XI. He says: "But Christian parents must also understand that they are destined not only to propagate and preserve the human race on earth, indeed not only to educate any kind of worshippers of the true God, but children who are to become members of the Church of Christ, to raise up fellow citizens of the Saints, and members of God's household, that the worshippers of God and our Saviour may daily increase."²

Thus, the true nature of the family could not be described in a more fitting manner than it has been by these two outstanding representatives of mankind. The expressions of the preceding quotations must be whole-heartedly affirmed by all. For the family is truly the most important and most influential of all social institutions, since by its very nature it lays the foundation for man's eternal and worldly happiness.

It must be asserted, however, that the realization of each of these purposes of the family depends intrinsically upon the realization of both of them at the same time. Only in striving for his eternal end will man be able to acquire and maintain his proper position in human society. And only if he heeds his role in society will he succeed in obtaining his eternal happiness.

Hence we may sum up the contents of this section in these words:

The family is the primary social organization of mankind. From this, follows its pursuit of a twofold end, namely: to prepare man for the attainment of his individual, supernatural end; to introduce

¹ Pope Leo XIII *Sapientiae Christianae* (Jan. 10, 1890).

² Pope Pius XI *Casti Connubi* (Dec. 31, 1930).

man into human society. The realization of either end depends entirely on the proper realization of both of them.

After having pointed out the important role of the family, we now have to proceed to an examination of the proposed necessary relationship between family life and the principles of authority and obedience.

Authority and Obedience

Authority and obedience are principles which are essentially necessary for the establishment of order. And order itself is inevitable for the attainment of a certain end.

Nature tells us that whenever a particular end is to be achieved, this can be done only by means of an orderly process which is designated by the submission of one element to another. This aforementioned is fully applicable to the relationship between the family and the principles of authority and obedience.

We have established that the family does pursue a twofold end. This end, in turn, can only be attained by and through the family, not outside the family.

The elements making up the family are the parents on the one side and the child on the other. This family constitutes a unit which is clearly discernible from all other social units. According to this, then, an end can only be attained by means of order, which is constituted by submission of one element to the other. From this it follows that if the family wants to realize its essential end, it can be done only through order which is represented by the submission of one element (child) to the authority of another (parent).

In addition to this we can hold that experience corroborates this finding beyond the shadow of a doubt. For it is really impossible to find even one instance in history where a certain end was attained without order, that is, without the submission of one element to the other. (This is true even in the inorganic world.)

Indeed, it is false to assume that family life can be exercised properly without authority and obedience. Whenever these principles have lost their place in the home, the latter became meaningless.

Thus we may affirm once more that the family by its nature has to be designated by the exercise of the principles of authority and

obedience, which may be defined as follows: "Authority has the power to constrain spiritually as well as temporally, and to bind the conscience. Hence a Christian is bound to obey the authority when its power is from God"³ and "obedience is not servitude of man to man, but submission to the will of God, Who governs through the medium of men."⁴

In conclusion of this section, we may sum up as follows:

1. Authority and obedience are correlative principles necessary for the attainment of a certain end—in our case, the end of the family.

2. Authority ultimately is vested in men by God, Who then is represented by them.

3. Obedience means submission under the will of God, which is represented by men.

In the course of the two preceding sections we have attempted to give an answer to the question: Do authority and obedience pertain to the family life? Our answer was in the affirmative. We found that the family is distinguished by a twofold task which calls for the existence and exercise of these principles as necessary for its realization.

In the following section we will try to determine more closely the status of authority and obedience within the home by pointing out some basic requisites which designate them.

The Parents as the Representatives of the Principal Authority within the Home

As we stated in the preceding part of this paper, the parents represent the authority within the family. The status of the parental authority shall now be the object of our consideration. First we must assert that this authority and its exercise have been vested in the parents by God, for: "The Almighty alone can commit power to a man over his fellow men."⁵

The parental authority must, therefore, be considered as an institution, sanctified by its Divine origin. God Himself gave to the parents of a family the right and the power to execute His will in

³ St. Thomas Aquinas *Commentary on the Sentences*, II, 44, 2, 2.

⁴ Pope Leo XIII *Immortale Dei* (Nov. 1, 1885).

⁵ Pope Leo XIII *Sapientiae Christianae* (Jan. 10, 1890).

regard to the child, thus establishing an order, whose final end is the fully developed man in his personal relationship to his Creator and his fellow men.

But the authority of the parents is not only sanctified by its venerable origin. It was the object of Divine affirmation by our Saviour Himself.

God, in His human nature, began His existence on earth within the bonds of a family, thus emphasizing its great importance and value. But, moreover, He made Himself subject to the authority of human parents and so left us a brilliant proof of God's regard for the authority of parents. "And He went down with them and came to Nazareth, and was subject to them."⁶

Indeed, if there should remain the shadow of a doubt within our hearts and minds as to the validity of the authority of parents, these words will have destroyed it.

Parents, therefore, must have a deep appreciation for their task. They must feel that they are immensely distinguished by the right which God has placed into their hands, and they must carefully and cautiously administer this precious mandate, always heeding the spirit of the prayer: "Grant, we beseech Thee, Almighty God, that, ever meditating Thy reasonable commands, we may effectively accomplish in word and deed that which is pleasing to Thee."⁷

Parents who are blessed with a child have, first of all, to administer and to apply their authority on the basis of love.

It was God's love for man which gave into his hands a power which is soaringly great. It is a truly creative power which elevates man, that is, the parents, to be made partakers in God's creative work. Thus God has blessed the parents by giving them an authority which makes them similar to Him as His representatives on earth, within the family. The parents now must return this love to God, while at the same time loving the object of their authority, the child. So love becomes the bond which links the parents to God and makes them accept His plans for the child. And the same love makes the parents apply their authority in a way which is in full accord with God's will, and thus best for the child.

⁶ St. Luke 2:5.

⁷ *Roman Missal* Collect for Sixth Sunday after Epiphany.

It is this kind of love which makes parents happy about the burden of their authority and thus becomes a means of servitude, not domination. It is the source of strength for the responsibility and the perseverance with which parents have to make use of their authority. Indeed, this love bestows blessing and happiness upon a home.

On the other hand, is it not true that, in a home in which the authority of the parents is not based upon the love of God and from there to the child, parental authority degenerates to arbitrariness, thus preventing the child from accepting willfully any kind of authority at all? Or that in such a home the authority of the parents is distorted, making the child the idol of the household?

Indeed, the authority of the parents must be exercised on the strong foundation of love for God primarily and then for the child. For only then will the authority be applied in a manner which heeds the fact that its sole purpose is to give back to God in a refined state that which is the object of its exercise.

The love which we have recognized as the basis of the authority of parents impels them to exercise this power in a spirit of responsibility. One might define responsibility, that is, the exercise of authority with a sense of responsibility, as a function of the love described above. It is the practical application of the precept prescribed by love.

Thus, responsibility determines an irrevocable quality of parental authority. It impels the parents to check carefully every exercise of their authority, particularly since they know that they have been called upon to render an important service which tolerates no mistakes. Knowing that they are administering an office for Someone superior to them, and for an end which lies beyond themselves, they will apply their authority in a manner which is concerned with the spiritual and material well-being of the child only—even if this should mean renouncing the child partly or completely.

This responsibility, aided by unselfish love, gives a mother the strength to dismiss a child from the protecting bonds of her permanent care, if such a decision is demanded for the welfare of the child, or the completion of its development. The same responsible employment of authority causes a father to surrender his son once the son is called upon by God to serve Him.

Indeed, responsibility is an essential virtue in handling parental authority which has to result in perseverance. Perseverance thus becomes a vital factor in the responsible handling of authority by parents. This virtue requires that whenever a justifiable decision is made, its realization must be enforced under all circumstances which do not contradict the character of that decision.

It must be said that, of all the virtues which have to deal with authority within the home, perseverance is the one which absorbs the greatest deal of the parents' efforts. It demands that by virtue of their authority, parents will have to enforce decisions which, born from responsibility based on love, might, as an immediate result, even cause pain to the child. Every parent will affirm this in view of their own experiences, especially during the infancy of the child. Perseverance is truly a virtue of self-denial on the part of the parents which can be compensated for only by their loving responsibility. Parents who apply their authority in a manner of perseverance know that this virtue is of the utmost importance in developing the child's qualities which make it pleasing to God and respected in human society.

The Child as the Representative of the Principal Obedience within the Home

In the last section we maintained that the parents have to exercise their authority in a certain manner which is denoted by special virtues. The same holds true for the exercise of obedience by the child in such a way that we will be able to discern for every aspect of parental authority, as explained above, a counterpart on the side of the child as the obedient element in the orderly unit called the family.

Obedience is a virtue which is instituted by God as the correlative element of authority in the appearance of order. It is, therefore, far from being inferior to authority. On the contrary, it is absolutely equal in its nature, inasmuch as it serves the attainment of a certain end which is beyond both principles. We may thus define obedience as follows: "The virtue of obedience is an exalted virtue, eminently reasonable; it is not in the least servile or blind,

but requires on the contrary the greatest freedom of spirit and the strongest discernment.”⁸

And when Our Lord, by His own example, emphasized the value of parental authority, He, at the same time, revealed to us in an even more urgent manner the value of obedience.

Regarding this, Pope Pius XI has stated the following: “By His example He is at the same time the universal model accessible to all, especially to the young in the period of His hidden life, a life of labor and obedience, adorned with all virtues, personal, domestic and social, before God and men.”⁹

These words indeed stress and prove the great value of obedience and make this virtue an equal partner of authority—equal, as stated above, with respect to the end they both serve according to their facilities.

In order to serve the purpose of obedience in an adequate and proper manner, the child is bound to exercise this virtue in love for his Heavenly Father and his human parents. This love, which has to be regarded as the basis of obedience, as well as the foundation of authority, is an indispensable factor in the exercise of the virtue of obedience. For only in this way does the child imitate the example given to it by Our Lord.

This love is at the same time the adequate reply to the love which the child receives from God and his parents. And it is not too much to say that obedience carried by such a love is the only way of complying with the requirements of this virtue.

It is a matter of experience that whenever obedience is not found in the company of love for the authority of the parents and the Divine Author Himself, it loses its character as a virtue and becomes degenerated to a mere reflex which is caused by fear of punishment.

Loving obedience, however, presupposes an understanding of the nature of that virtue and willing submission to the authority of the parents, who are the object of the child's affection which thus expresses its love for them and the One whose representatives they are.

At this stage, it becomes necessary to point out that it is the

⁸ Maritain *The Things That Are Not Caesar's*.

⁹ Pope Pius XI *Christian Education of Youth* (Dec. 31, 1929).

solemn obligation of the parents in co-operation with Holy Mother Church and the school to foster this understanding in the heart of the child. It is an obligation which has to be fulfilled for the sake of the child himself. And we must, therefore, maintain that every institution or "ism" which aims at undermining the love of the child for God and its parents is to be emphatically rejected.

The obedience of the child must at every time be accompanied and borne by that kind of love.

Furthermore, obedience has to be characterized by respect. The institution of parental authority should be the object of the child's respect; thus he pays reverence, at the same time, to the origin of that authority. The child's respect is the true counterpart for the parents' responsibility.

By respectful obedience the child expresses its esteem for that which the authority of the parents represents, namely, the will of God.

Respect will, at the same time, vest the exercise of obedience with that kind and gentle execution of the authority's orders. Thus obedience, carried by loving respect towards the parents, is a valuable source of blessing for every home.

And here again, we must emphasize our duty to foster this kind of respect in the minds of youth, thus furthering their own perfection.

But obedience must also be signified by implicitness. A child, approaching the authority of its parents in love and respect, will at the same time fulfill their demands without questioning. It will do so unconditionally, knowing that whatever the parents demand in accordance with a just application of this power will be good for it.

This kind of obedience is, however, not blind (as stated above) but it receives its justification from the understanding of the status of authority.

We may say, therefore, that obedience has to be exercised by the child without questioning the right of the parents to issue an order. If, however, knowing the basic precepts of God, the child finds that in carrying out a parental order he would commit a sin, he is bound to refuse to obey that particular demand of the parent. Such a decision should be made by the child, if possible, only after consultation with competent authority. At any rate, however, that deci-

sion only has reference to that particular instance. It must have no effect upon the child's general attitude toward parental authority. The child must maintain his virtue of obedience in an undiminished spirit of love and respect for the authority of the parents and its sanctifying origin. In doing so, the child honors in the only adequate way the self-denying perseverance exercised by its parents.

Finally, we may conclude this section with a summary. The obedience of the child must, according to the instructive examples given by Our Lord, be based on a sincere love for the authority of the parents and thus its Divine origin. That love requires the child to exercise its obedience in the spirit of respect, which prompts the child to obey unconditionally whenever it meets a demand of its parents which rests on compliance with God's will.

Conclusion

During the course of this paper, an attempt was made to determine the proper status of authority and obedience within the home. First, it was established that the family is of the greatest importance as the primary social institution for the attainment of man's individual and social end.

From this we arrived at the conclusion that this natural purpose of the family can be fulfilled only by the proper interplay between the principles of authority and obedience which are constituent elements of order, and this itself is the presupposition for the attainment of every end. Thus we asserted that these principles are designated, first of all, by a necessity of means within the home.

Finally, we concluded that due to the origin and the nature of authority and obedience within the home, their necessary interplay has to take place on the basis of mutual love between their representative on the one hand and between them and God on the other. Thus, the status of authority and obedience is determined in the home as having to be based on that love from which the virtues of responsibility and perseverance (for the authority) and respect and implicitness (for the obedience) were inferred as equally determining the status of these principles.

At the same time, we have affirmed the responsibility of all to foster the understanding of these principles and their necessity.

Above all it is the duty of the Church and her representatives and the school to implant in the minds and hearts of those given into their care the absolute validity of the meaning of family, authority and obedience. Thus accomplished, it will provide for all an everlasting source of grace, resulting in the blessing and happiness of our homes, whose most beautiful example is the Home of Nazareth.

“Let us take our stand in front of the earthly and divine home of holiness, the House of Nazareth. How much we have to learn from the daily life which was led within its walls. What an all-perfect model of domestic society. Here we behold simplicity and purity of conduct, perfect agreement and unbroken harmony, mutual respect and love, not of the false and fleeting kind, but that which finds both its life and its charm in devotedness of service.”¹⁰



¹⁰ Pope Leo XIII *Most Holy Rosary* (Sept. 8, 1893).

SPECIAL IMPORTANCE OF WOMAN'S ROLE IN THE RESTORATION OF THE FAMILY

NICHOLAS LOHKAMP, O.F.M.

Introduction

"Since the gates of Paradise Lost clanged behind her and her hapless spouse, woman has been the most controversial figure in the history of the world—the perennial theme of poets, philosophers, and theologians. To some she is an angel in the flesh; to others, the only mistake God ever made."¹

There is hyperbole in these words; there is also truth. Woman is a controversial figure. The hyperbole only serves to emphasize one of the worst defects of the controversy: confusion, error, and ignorance.

What is still worse, the confusion and ignorance evidenced in the theoretical discussions are based on a lack of knowledge about woman herself. Because woman is not understood, her role in the world, and particularly in the family, is also misunderstood. The results are devastating to the very fabric of human society. For, as Ketter bluntly states, "The solution of the woman question is always at the same time the solution of a nation's destiny. . . . A sound nation can only come from a sound family life. Daily experience teaches that it is woman's influence which moulds the family. . . ."²

There are two other weighty reasons that make this consideration important and practical. First, this is an educational conference. Since woman is a human being quite different from man, and one with a quite different role to fill, it follows that her education must also be quite different. This is a matter that still needs much attention, especially on the practical level. There is a great challenge

¹ Healy, Sr. Emma Therese, *Woman According to St. Bonaventure*, (Georgian Press: New York; 1956), p. v.

² Ketter, Peter, *Christ And Womankind* (Newman: Westminster, Md., 1952), p. 5.

here for this conference. Secondly, this is a *Franciscan* educational conference, and this too has a special significance. For, to the work of educating woman as she *should* be educated, the Franciscan Ideal has very much to offer.

It has been said that "the status of woman in any age is a concrete expression of the philosophy which dominates the age in which she lives."³ It is true that the philosophy of our day is, to a great extent, anti-Christian. But this only increases our obligation to bring the perennial philosophy and theology to bear on the basic problems of life. Certainly the tradition of our Order will reproach us if we are guilty of inertness or lack of interest in applying the principles of reason and revelation to the crucial problem involved in the *devoto femineo sexu*.

This paper contains three parts: the nature of woman, the role of woman, woman's role and the restoration of the family.

PART I—NATURE OF WOMAN

A. Background

Anyone who has even the briefest acquaintance with the history of Persia, Greece, Rome, Egypt, Babylon, Israel, etc., will agree that, after the Fall, "An awful degradation had fallen on the women of pagan nations, and even among the chosen people of God woman was held in low esteem."⁴ It is a significant fact that Augustus Caesar sought to stem the tide of feminine deterioration by means of legislation—the *Lex Julia* and *Lex Papia Popaea*—which forced people to marry and have children, and made divorce difficult. But, as Ketter remarks, "the conditions vital to success—that is, respect for woman, and a moral and religious conception of family life—were lacking."⁵ It is ever so. To consider woman man's inferior, to reduce her to a state that is little more than slavery, to deny her education, to stifle her influence on the outside world, to look upon her almost exclusively as the plaything of man's sexual desires—all this inevitably leads to the degradation of woman. Just as inevi-

³ Healy, *op. cit.*, p. v.

⁴ *Ibid.*, p. 43; cf. also, Ketter, *op. cit.*, pp. 3-53.

⁵ Ketter, *op. cit.*, p. 22.

tably, it leads to the deterioration of society, especially in its fundamental unit, the family.

Among the Israelites the position of woman was, in many ways, much better, yet it remained far below the ideal originally established by God.⁶ With the passing of time, particularly as the influence of surrounding paganism increasingly affected the Jews, the position of woman became progressively worse, so that even Jewish women stood in need of a twofold redemption by Christ: redemption from sin and from the denial of human rights.⁷

With the coming of Christ, and as a result of His teachings, the doctrinal foundation is laid for the restoration of woman to her pristine dignity. Ketter, in his scholarly work, *Christ and Woman-kind*, has explored this aspect of Christ's life and teaching in a very thorough manner. Briefly,

Christ has placed the human personality of the woman on exactly the same level as that of man. As moral personalities man and woman are not subordinated but co-ordinated. According to the teachings of Jesus the soul of woman has exactly the same value in the eyes of God as the soul of man.⁸

The Christian doctrine, dissipating the repugnant fiction of her inferiority, made the existing prejudices against woman vanish forever; it made her equal to man by unity of origin and destiny, and in the participation of heavenly gifts; . . . it considered her as a child of God, the coheirress of Jesus Christ, as the companion of man, and no longer a slave and the vile instrument of pleasure.⁹

There is another significant aspect of Christ's restoration of woman—the restoration of marriage. For, had not marriage been so wonderfully elevated by Christ, these other doctrines would not have fully achieved their end.¹⁰ Finally, who can measure the tremendous impetus given to the restoration of woman by the fact that Christ gave her Mary as an efficacious model?

The entirely harmonious development of true femininity without any narrowness of soul to detract from its beauty, very rare since the Fall and its consequences, found its perfect expression in Mary.¹¹

⁶ *Ibid.*, p. 46.

⁷ *Ibid.*, pp. 36-52.

⁸ *Ibid.*, p. 68.

⁹ Healy, *op. cit.*, pp. 81-82.

¹⁰ *Ibid.*

¹¹ Ketter, *op. cit.*, p. 203.

Although the complete restoration of woman was by no means immediately or universally accomplished, its firm and complete foundation had been placed by Christ. The history of subsequent generations and centuries bear witness that woman's lot was greatly changed for the better wherever the influence of the Catholic Church was felt. But it was a very slow process. There were regressions as well as advances along the way. Such events as the barbarian invasions, the pagan ideas these people brought with them when entering the Church, the re-discovery of Aristotle, who had a rather low opinion of woman as the "*vir occasionatus*,"¹² did much to retard this restoration. In this light, it is no great surprise that we find in St. Thomas ideas about woman that are not only uncomplimentary, but untrue.¹³ St. Bonaventure, too, although having a somewhat more exalted view of woman is at times quite severe.¹⁴ There seems to be more than a little truth in the statement that the severity of St. Bonaventure and many other theologians of the middle ages in regard to women was due to the fact that he was a religious, and perhaps thought it a greater safeguard to virtue to have a low opinion of woman.¹⁵

In general, then, the status of woman became slowly but progressively better wherever the influence of Christ's teachings was felt. This is especially true when her status in the Christian era is contrasted with her status in pre-Christian paganism. Still, woman is not yet completely restored to her rightful position. Much has been done in the past nineteen centuries; much remains to be done. Fitzsimons thus indicates the condition of woman before the Industrial Revolution:

Conditions of life in the home . . . were primitive. Dirt, smells, hard work were always present, and the whole establishment was un-hygienic and even unsanitary according to our modern standards . . .

Yet, for all the dark, dirt and smell, the woman of this period was satisfied. One cannot say she was invariably happy, but she was satisfied

¹² Meyer, Hans, *The Philosophy of St. Thomas Aquinas* (Herder: St. Louis, 1944), p. 207 & foll.

¹³ Cf. St. Thomas, *Sum. Theol.*, I, q. 92, a. 1; q. 99, a. 2, ad 1; q. 115, a. 3, ad 4.

¹⁴ Cf. e.g., *Serm. de Temp.*, Dom. XXIV Post Pent., *Sermo VI*, t. IX, 459a. Cf. also Healy, *op. cit.*, pp. IX, 9, 15, 19, 40.

¹⁵ Cf. Healy, *op. cit.*, p. 51; cf. Fitzsimons, John, *Woman Today* (Sheed & Ward: New York; 1952), p. 170.

emotionally and consciously. Her place in society was assured . . . The home was the centre of activity . . . and it was the woman who made the home. Her work was productive and creative, and she had no desire to compete with the menfolk . . . Between them there was a balance and she was satisfied with it.¹⁶

The Industrial Revolution brought about a profound change. Until this time, the home was the center of things. From her position in the home, woman derived dignity, prestige, and security.¹⁷ She was satisfied. But, when the home lost its importance, when so many women left the home to work, when children were taken out of the home to be educated, when recreation began to be sought away from home, the result for woman was obvious: she was "left alone and without the surroundings which formerly gave her value and purpose."¹⁸ For, while it is true that this disintegration of the home affected men as well as woman, "It has affected no one more destructively than woman, and is the root cause of modern woman's restlessness and discontent, shown in so many ways," and, "This discontent is transmitted to men because in women they should find their stability and anchorage."¹⁹

There was bound to be a reaction to this industrial upheaval which, as it were, uprooted woman. The reaction appeared almost at once and is one known as "Feminism." This was a stormy period, and the battle for "the rights of women" went on throughout the nineteenth century. Now, one hundred and sixty-eight years after Mary Wollstonecraft published her *Vindication of the Rights of Women*, all her ends have been achieved. "Prejudices still exist, but in the realm of property, in the field of education, in the sphere of politics, both local and national, women were accepted as men's equals."²⁰ Three points must be noted: the feminists found little support from the majority of their sex;²¹ they all too often made the fatal mistake of making feminine equality with men mean

¹⁶ Fitzsimons, John, *Woman Today* (Sheed & Ward: New York, 1952), pp. 19-20.

¹⁷ *Ibid.*, p. 14.

¹⁸ *Ibid.*, p. 20.

¹⁹ *Ibid.*, p. 26.

²⁰ *Ibid.*, p. 38; cf. van Kersbergen, Lydwine, *Woman* (Grailville: Loveland, Ohio, 1956), p. 12.

²¹ *Ibid.*, p. 34.

identity;²² and feminism did not achieve happiness for women.²³ The exaggerations, errors, and failures of this extreme form of feminism has occasioned a new reaction, a "new Feminism" which seeks for "a new balance, a pattern of life from girlhood to age in which all the elements of a balanced humanity shall be represented. The pattern cannot be the same as a man's; apart from anything else, it traces a quite different curve through a lifetime. But, the balance, the fullness, is essential not only to the individual woman but to the family itself."²⁴ It is this kind of thinking that will point out and remedy the mistakes of exaggerated feminism, restore to woman her rightful role as man's partner and complement rather than his competitor, and enable woman to find her God-given dignity, status, and role in the world. "We appear to be at the threshold of a new development; the way lies open for a genuine integration of woman's new found freedoms with a positive concept of her role."²⁵

B. Nature of Woman

On this point there is no need to dwell at length. As a human being, woman is *equal to man*. Genesis tells us, "And God created man to his own image. To the image of God he created him. Male and female he created them." "From these words of Sacred Scripture follow woman's claim to the possession of full and complete human nature, and therefore to complete equality in moral value and position as compared with man before the Creator."²⁶ Christ, in His teachings and actions in regard to woman restored to her full human rights and full human value, and this without in any way making her unwomanly.²⁷ Pius XII said it well,

As children of God, man and woman have a dignity in which they are absolutely equal; and they are equal, too, in regard to the supreme end of human life, which is everlasting union with God in the happiness of Heaven.²⁸

²² *Ibid.*, p. 39; Cf. Kersbergen, *op. cit.*, p. 14.

²³ *Ibid.*, p. 28; Cf. Kersbergen, *op. cit.*, p. 15.

²⁴ *Ibid.*, p. 43; Cf. Kersbergen, *op. cit.*, p. 14.

²⁵ Kersbergen, *op. cit.*, p. 16.

²⁶ Healy, *op. cit.*, p. 4.

²⁷ Ketter, *op. cit.*, p. 65.

²⁸ Pius XII, *Woman's Duties in Social & Political Life* (Paulist Press: New York, 1945), p. 4.

While it is important to recognize that woman is in nature, origin, and destiny equal to man, it is also important to realize that *this equality in no way means identity*. Pius XII insists that men and women respect and make use of their distinctive qualities, and he is referring to spiritual as well as physical qualities and characteristics.²⁹

The differences between man and woman do not come from the particular form of the sexual organs, the presence of the uterus, from gestation, or from the mode of education. They are of a more fundamental nature. They are caused by the very structure of the tissues and by the impregnation of the entire organism with specific chemical substances secreted by the ovary . . . *In reality, woman differs profoundly from man*. Everyone of the cells of her body bears the mark of her sex. The same is true of her organs, and above all of her nervous system.³⁰

This profound difference between man and woman is not limited to the body, or organs of the body, much less to secondary sex characteristics. The differences are also emotional and psychological and, as Pius XII mentioned, spiritual. It seems correct, then, to say, "Where the bodies are so fundamentally different, there must also be a different type of soul, despite the common human nature."³¹ Or, as Healy puts it, "the feminine personality assumes the complete human nature in a different manner from the masculine."³²

The third important point to stress here is that, while basically equal yet profoundly different, woman is *complementary* to man. "Just as God gave man and woman complementary physical structures, so did He give them complementary dispositions, tastes, and consequently complementary roles to play in life."³³ "Man and woman possess spiritual qualities which they can never mutually exchange, but by which they can supplement and perfect each other in love."³⁴

C. Psychology of Woman

It is a task of no small magnitude to attempt to indicate briefly

²⁹ *Ibid.*

³⁰ Carrel, Alexis, *Man the Unknown* (Harper Bros.: New York, 1935), p. 89.

³¹ Stein, Edith, "The Ethos of Women's Professions," *Writings of Edith Stein*, trans. & ed. by Hilda Graef, (Newman: Westminster, Md., 1956), p. 161.

³² Healy, *op. cit.*, p. 18; Cf. also p. 23.

³³ *Ibid.*

³⁴ Ketter, *op. cit.*, p. 88.

the psychology of woman, to indicate the distinguishing features of woman's soul—intellect, will, emotions. It should be noted, of course, that "Every man has certain feminine qualities and every woman some masculine characteristics, but the masculine predominate in the average man and the feminine in the average woman."³⁵ This brief study will treat the soul, intellect, will, emotions of woman.

1. Soul

The soul of woman is, of course, essentially the same as man's. It is also quite different. This difference lies principally in the fact that woman is *alterocentric*. It is this fact which marks her attitude toward life. It is due to this fundamental fact that she "centers her feelings, her enjoyment, her ambition in something outside herself; she makes not herself but another person, or even things surrounding her, the center of her emotions."³⁶ Because her happiness is dependent on others whom she needs to love and by whom she wants to be loved, because she must often choose between her other-centered emotions and her own interests, woman may fail to find happiness.³⁷ Man, on the other hand, tends more to be egocentric, to find his happiness in himself, his work.

If this alterocentrism of woman is explored a little further, it is seen as closely related to *intuition*, *passion*, and *activity*. While activity is certainly a feminine characteristic, "the element that really marks the difference between feminine and masculine psychology, that is the source of her qualities as well as her defects, that is responsible for her way of thinking and feeling, loving and suffering, is . . . passionality, which is never separated from intuition."³⁸ The meaning of these two ideas are clearly expressed by Gina Lombroso:

Passionality is the instinctive attraction or repulsion, often unreasonable, for a person or a thing; it is the impulse which, willy-nilly, at a given moment leads us to act in a certain way even if this be in absolute contradiction to our interests and our reason. It is the flame which makes us

³⁵ Fitzsimons, *op. cit.*, p. 9; Cf. Lombroso, Gina, *Soul of Woman* (E. P. Dutton: New York, 1923), p. 14; Kersbergen, *op. cit.*, pp. 23-24; Vann, Gerald, *The Water and the Fire* (Sheed & Ward: New York, 1954), pp. 134-135.

³⁶ Lombroso, *op. cit.*, p. 5.

³⁷ *Ibid.*, pp. 15-16, 21.

³⁸ *Ibid.*, pp. 25-26.

feel pleasure, joy, satisfaction in the midst of the greatest sacrifices; it is a force quite independent of all reasoning power which deprives reason of all authority; it is the feeling at the bottom of all joys and sorrows, since there exists no greater joy than passion requited and no greater sorrow than passion unrequited.

The object of woman's passionality—and this is what distinguishes woman's psychology from man's—is always a living creature outside of her, independent of her, but near her, a creature capable of joy and sorrow, or believed to be such.³⁹

Intuition is the possibility of foreseeing what the effect of a given action will be on another, before it takes place; it is the ability to sense the emotions and feelings of another person before they are expressed; it is a sort of third eye that can see through even the most impenetrable bodies and souls.

Intuition is one of the bases of alterocentrism and passionality, since it is impossible to make another being the center of one's attention, help him, consecrate oneself to him, without feeling or sensing what he wishes before he expresses it. But while passionality cannot exist without intuition, there can be intuition without passionality, as with man. Man does not lack intuition, but it is intellectual and deliberate; it is limited to the field of his interests—studies, profession, art, business.⁴⁰

From woman's passionality and intuition flow *generosity in giving herself* to those who attract her, and her compassion and devotion in giving herself to them. Because she senses antagonism even when unexpressed, she may become oversensitive. Because she wants to know about the sufferings and joys of others, she tends to gossip and interfere in their affairs. Another very important consequence of passionality and intuition is woman's *self-confidence*; her confidence in herself, her opinions and her grasp of situations. Hence, she can make quick decisions; she proceeds at once from thought to act. Because of this self-confidence there is the danger of obstinacy and intolerance of others—especially women.⁴¹

Self-confidence may easily give rise to *despotism*. In rearing her children, in managing the home, woman must constantly impose her will on others. If she stopped to discuss each situation that arose, there would be chaos! This domineering instinct is not selfishness; she desires thereby only the good of others. It may become misplaced altruism, but it is altruism. Man's influence can be very beneficial in curbing excess in this regard.⁴² It should be noted here

³⁹ *Ibid.*, p. 26.

⁴⁰ *Ibid.*, p. 27.

⁴¹ *Ibid.*, pp. 28–34.

⁴² *Ibid.*, pp. 35–37; Cf. Fitzsimons, *op. cit.*, p. 84.

that, while woman has confidence in deciding the affairs of others, "she is pitifully weak and vacillating when it comes to making up her own mind about things that concern herself."⁴³ Apparently, her intuition does not work here, and "when she lacks intuition woman is quite at sea . . . and falls into the greatest discouragement and suffers all the tortures of indecision."⁴⁴ Because she is governed largely by intuition and instinct, she has no standard by which to regulate her decisions and so is dependent on a guide, man. "The more intelligent a woman is, the more she needs the support of an intelligence different from hers, which will complement her and help her make the best use of her intuition."⁴⁵ Hence, her happiness when she attracts a man who is able to "defend her, direct her, protect her, and use her activity and ardor to the best advantage."⁴⁶ Society, as well as individual men and women, gain much by this mutual perfecting of the sexes.

Another important aspect of woman closely associated with her self-confidence is her *desire to be first*. To gain this she may stop at nothing—lies, detraction, disparagement.⁴⁷ This great desire to be first flows from her alterocentrism. Just as the center of her thoughts, affections, and desires is in others, so she in turn wants to be the center of their thoughts, affections, and desires. This explains "the enormous importance which woman ascribes to the opinions of others."⁴⁸ She will make endless sacrifices in order to gain the approval or avoid the disapproval of others. "Through pride woman can be induced to live stoically through the most tragic conditions of life without ever complaining."⁴⁹ It is this same desire to be first, which springs from her maternity, that can lead to such vices as envy, jealousy, and vengeance.

Sentimentalism is another important characteristic of woman expressing her passionality and intuition. Because she goes to extremes of sympathy and sorrow, sacrifice and enthusiasm, she is inclined to be sentimental. This sentimentalism may consist in her thinking

⁴³ *Ibid.*, p. 41.

⁴⁴ *Ibid.*, p. 43.

⁴⁵ *Ibid.*, p. 45.

⁴⁶ *Ibid.*, p. 46.

⁴⁷ *Ibid.*, pp. 51-56.

⁴⁸ *Ibid.*, p. 59.

⁴⁹ *Ibid.*, p. 60.

that everyone feels the same degree of joy or sorrow she feels, that others attach more importance to matters of sentiment than they really do, that sacrifice and the well-being of others are identical—leading her at times to give too much importance to her duties and to make excessive sacrifices.⁵⁰ In most instances, sentimentalism is due to an excess of passionality, to a lack of a norm in directing her feelings, or the error of imagining that people or things actually are as she thinks them to be.

Because of her passionality and intuition, woman is also *expansive* and *sociable*. She seeks to give love and be loved; she seldom enjoys anything unless she can share her pleasure with someone. This is likely the reason she has such a strong tendency to “vivify” things and objects around her and imagine they have feelings and sentiments.⁵¹ Her sociability also explains, to some extent, woman’s emphasis on clothes, jewels and personal appearance. “They are the banner by which she shows the public, that does not know her, who and what she is.”⁵²

A final characteristic of woman’s passionality and intuition—one that it often overlooked—is *personality*. Her personality, in large measure, is due to the special way each woman looks at things, understands, enjoys, and dislikes them. Woman spends a great deal of effort in building up her personality, in acquiring the charms and attributes she considers essential. In this she wants to be different from other women; she wants to be loved for her own personality, for the things that make her different. She will make great sacrifices to approach her ideals in this regard. It is but natural that she craves recognition for it,⁵³ and may be unhappy because she often does not get it.

In concluding this sketchy study of woman’s soul, there is one basic expression of alterocentrism yet to be considered—her *activity*. Woman ever seeks to translate thoughts into action. She wants to do things and make things simply in order to be busy, active. This same tendency to activity is noticeable in her method of study. There is little or no thought of advantage in all this. It is

⁵⁰ *Ibid.*, pp. 65–67.

⁵¹ *Ibid.*, pp. 70–76.

⁵² *Ibid.*, p. 82.

⁵³ *Ibid.*, pp. 86–90.

a bent of her nature. "Altruism, the desire to do something for others, implies activity. Intuition . . . cannot find expression except in action. Emotivity, 'passionality,' also leads to action, since it urges us on without our stopping to consider pros or cons."⁵⁴ When a woman is at work, doing something, she feels she is very much alive. The activity of woman is the cause of many of her faults: acting before she knows what she wants to do; bothering and nagging others; being wasteful. If she is not doing something useful, she will be doing something useless. Inaction and idleness, which to man often means peace, are to the woman almost vices. Truly, "woman's craving to be always doing something explains many paradoxes in her life."⁵⁵ Her activity, if it is to be constructive, beneficial, and fruitful, must be directed . . . and appreciated.

2. Intellect

One who has taught women, or merely conversed with them, will hardly deny that woman's mind differs from man's. Results of testing and experience further indicate that this difference is one of direction and quality, rather than quantity.⁵⁶ The *difference in direction* is largely a result of woman's passionality, discussed above. This passionality limits her intellectual field to the concrete world she lives in and the people around her. She is more interested in the use of things than their causes. "This instinct is what makes woman's intelligence so keen in regard to everything that touches on the real, living and concrete world, so languid and capricious in regard to everything theoretical or general."⁵⁷ It is evident, then, that the object of woman's intelligence has comparatively little to do with theoretical and abstract considerations which are removed from concrete reality. Just as her basic inclination is alterocentric, so also is it her intellectual tendency to center on concrete reality—the things and people around her.

Now, the living things around her, the circumstances, conditions

⁵⁴ *Ibid.*, p. 97.

⁵⁵ *Ibid.*, p. 106.

⁵⁶ *Ibid.*, p. 111; Cf. Fitzsimons, *op. cit.*, pp. 74-75.

⁵⁷ *Ibid.*, p. 114; Cf. Fitzsimons, *Ibid.*; Stein, "Problems of Women's Education," *op. cit.*, p. 143.

and situations of reality in which she lives, are constantly changing. To be at the service of others, of life, woman has to act quickly, often taking charge simultaneously of the most incongruous things. To meet and solve the endless problems of daily life and to solve them quickly and surely, woman has the special gift of *intuition*. Man, it is true, also has intuition, but tends to subject it to reason and logic. "Intuition is a guide which man consults now and then but which he could do without. Woman . . . is absolutely dependent on her intuition, not only practically but theoretically. What woman does not understand intuitively she will never understand."⁵⁸ Man reaches knowledge by induction and deduction, analogies and comparisons; woman seems rather to see the answer to a problem immediately, to proceed spontaneously to conclusions with the whole inclination of her nature. With her it is not just a case of intellectual activity; she thinks with her whole being. She is not ordinarily able to explain why she reached a particular conclusion. She "just knows!" The surprising (and sometimes frustrating) thing to man, who does not understand her different kind of intelligence, is the high frequency with which woman's conclusions are correct. It has been said with a great deal of truth that reasoning for woman consists in justifying her conclusions.⁵⁹

Woman's intuition is aided and increased by her acute faculty of observation and her proficiency in self-analysis, as well as a highly developed imagination and memory. "In order to use intuition in connection with all phases of life there must be an accumulated stock of observations on practically every subject. . . . Man has five senses, woman has a hundred. She feels, sees, observes through all the pores of her body."⁶⁰

Further, woman is always analysing her own heart and that of others. She is quite concerned about pleasing others; she wants their good opinion. Hence, she examines herself—what she is, what she does—and seeks to determine how she influences others and how they regard her. "Her spirit of observation is almost swamped by the floods of auto-analysis that accompany it."⁶¹

⁵⁸ *Ibid.*, p. 129; Fitzsimons, *ibid.*, p. 80.

⁵⁹ Fitzsimons, *op. cit.*, p. 74; Lombroso, *op. cit.*, p. 136.

⁶⁰ Lombroso, *op. cit.*, p. 132.

⁶¹ *Ibid.*, p. 134.

Finally, woman's intuition is greatly helped by her imagination and memory, both of which are usually more active and more highly developed in her than in man. This explains not only a great deal about her method of study but also her remarkable ability to remember facts she has seen or felt. "A woman never forgets the impression things make on her, the joys or sufferings caused her."⁶² And it is her lively imagination that inspires her with so much positive creativity, no matter where she may find herself, or what situations she may have to handle.⁶³

It should be noted that intuition involves some disadvantages for woman. It limits her intellectual interests to concrete reality. Further, because she is interested in anything and everyone around her, and because she is guided by intuition rather than logical rules, she will not reach the degree of intellectual perfection reached by man. Man is prone to specialize and concentrate his intellectual effort in a restricted area. Finally, because intuition is an uneven force, ideas and conclusions are usually not related or subordinated. Confusion often follows.⁶⁴

It is interesting to note that, while woman is capable of very great intellectual achievement—as history and experience prove—intellectual pursuits, scholarly careers, even university education often do not interest her. Women may go to college or pursue graduate studies for a number of reasons (necessity, to share intellectual life of someone else; pride, because everyone else goes), but their reason is very rarely a thirst for truth. This again is quite in line with her alterocentric nature. It is much more in accord with her womanliness to be the inspirer of man's work, rather than the creator of her own intellectual work.⁶⁵ Lombroso, significantly, says, "The mother of a large family, who has had no time to study . . . has more life, more breadth of ideas than the old maid of the same age who has done nothing else than potter about at universities."⁶⁶

⁶² *Ibid.*, p. 134.

⁶³ E.g., cf. Hertz, Solange, *Women, Words & Wisdom* (Newman: Westminster, Md., 1959), pp. 7-8; Cf. Fitzsimons, *op. cit.*, p. 82.

⁶⁴ Lombroso, *op. cit.*, pp. 141-143.

⁶⁵ *Ibid.*, pp. 120-128.

⁶⁶ *Ibid.*, p. 166.

3. Will (Love)

"It is the deepest desire of a woman's heart to surrender itself lovingly to another, to be wholly his and to possess him wholly. This is at the root of her tendency towards the personal and the whole, which seems to us the specifically feminine characteristic."⁶⁷ It is evident, then, that man and woman love in different ways. Man's love is, in the natural order, usually selfish with emphasis on the desire for sexual possession and his sense of power that comes through possession. There is much that is not rational about man's love, and so it is frequently unstable. Woman's love, on the other hand, is characterized by altruism, surrender, devotion, sacrifice.⁶⁸

Esteem and possession play a large part in woman's love. Her love is directed to someone she admires and esteems above herself, someone who can be the object of her altruism and activity, someone whom she can care for and serve. Because esteem is supported more by reason than emotion, woman's love is more stable, more tenacious and lasting. This close relation between woman's love and esteem also explains why her goal in love is moral and intellectual sympathy—a goal very often quite different from man's love, which is often inspired by a woman's appearance rather than her soul and intelligence. Because esteem and admiration are such important factors in the origin and development of woman's love, because woman wants to be loved much more for her intellectual and moral qualities than for her bodily qualities, and because she often fails to grasp the fact that man does not love as she does—misunderstanding and suffering result. Hence, "The small part played in man's love by moral and intellectual understanding, the moral and intellectual abandonment in which man leaves woman, is the principal cause of her unhappiness."⁶⁹ Woman may sometimes seek a way out of this unhappiness by trying to change her soul and "become masculine" through exaggerated feminism. Or, this abandonment and its consequent unhappiness may cause intellectual or moral deterioration. Her intellect grows dull and colorless if she is not inspired by the understanding of those she loves, or if she is "unable to share with them the sparks of her intuition and col-

⁶⁷ Stein, "Ethos of Women's Professions," *op. cit.*, p. 169.

⁶⁸ Fitzsimons, *op. cit.*, pp. 105-106; Lombroso, *op. cit.*, pp. 195-199.

⁶⁹ Cf. Lombroso, *op. cit.*, pp. 199-200, 211, 213.

laborate in their work." And, if woman, whose very life is love, finds she is not loved for her moral uprightness, she will be prone to debase herself to obtain that love.⁷⁰ Once she yields herself to the senses she will descend to the lowest depths.

The sense of possession bound up in woman's love should not be understood as something selfish; it is not a case of possessing someone for her own gain. Rather it means she possesses someone in order to give herself to that person. "It is a possession which will be entrusted to her, which will absorb her soul and mind, which will be the object of her constant care."⁷¹ It is easily seen, in this light, why woman's love is almost synonymous with surrender, devotion, and sacrifice, and why the sick, weak, and needy compel her love so much more than the happy who do not need her love. Fitzsimons says surrender—submission—is an essential part of woman's love. She destroys herself by domination. Unless she learns to submit in love, her love will never reach its full perfection. As Vann puts it, "Her part . . . is not to command and make decisions but to cause him to command and make decisions."⁷² Woman is the helpmate. However, she must take care to avoid excessive submission, for she will thereby deny her own personality and destroy her husband. Rather her submission, her surrender is to be an *active* one, opposing just enough to create the tension which leads to the full development of the personality and love of both. It is this kind of dynamic surrender which enables a woman to provide man with "a focus for his abounding energies, gives meaning to his restless activities, and . . . brings order and co-ordination into his extensive and uncontrolled interests."⁷³

It is obvious that these important differences between man's love and woman's love are due, not to badness in man and holiness in woman, but to two facts: man and woman have the same human nature, but the nature of each functions differently as has been pointed out; they have different roles to fulfill. Of these two facts, the latter seems to be the more pertinent here. Woman's love is determined by her role as mother. "Compare man's love with maternal

⁷⁰ *Ibid.*, pp. 213-215.

⁷¹ *Ibid.*, p. 200.

⁷² Vann, Gerald, *Eve and the Gryphon* (Blackfriars: London, 1952), p. 35.

⁷³ Fitzsimons, *op. cit.*, p. 114; Cf. also Ketter, *op. cit.*, p. 85.

love, and you will see the explanation of all the differences that exist between the feminine conception and the masculine notion of love."⁷⁴ In this connection an observation might be made. If it is her maternal character that makes woman's love what it is, it follows necessarily that deliberate stifling of her motherliness must result in the unhappiness that accompanies self-betrayal. So it is that married love is destroyed by the refusal of motherhood.⁷⁵

Whenever woman's love fails in the world, the world is in danger of slipping back into uncivilized chaos, for it is her firm grip on a love which escapes time and denies self which prevents man from pressing on into the darkness of nihilism . . . So long as woman is true to her nature her love will bring to the world the balm of tenderness and devotion and the darkness of men's striving will be illumined by the gratuitous act.⁷⁶

4. Emotions

Something of the emotional aspect has already been indicated in our treatment of the psychological nature of woman. But, it will perhaps help to summarize this point separately, as it is of no little importance in understanding woman. Woman has been called "a bundle of emotions in pleasing form." Fitzsimons points out that woman's emotions are highly developed "like so many antennae which can pick up an atmosphere, a message, a mood."⁷⁷ Certainly she seems more susceptible to emotions and manifests them more frequently and more readily than man. While her emotions seem to be closer to the surface and more easily aroused, it would be a great mistake to suppose she is incapable of deep emotion. Rather her emotions "are a thread running through the whole of her existence."⁷⁸ Hence, while excessive emotionalism is certainly not desirable, even in a woman, the masculine reference to the "emotional woman" often belies misunderstanding. The emotional woman is not an anomaly; the unemotional woman is! Emotions are very necessary to woman.

Just as necessary to woman as emotions are the things or persons that are the objects of her emotions. Here again we touch on her

⁷⁴ Lombroso, *op. cit.*, p. 204.

⁷⁵ Cf. Fitzsimons, *op. cit.*, p. 109.

⁷⁶ *Ibid.*, pp. 116-117.

⁷⁷ *Ibid.*, p. 90; Cf. Cervantes, Lucius F., *And God Made Man and Woman* (H. Regnery Co.: Chicago, 1959), pp. 84-89.

⁷⁸ *Ibid.*, p. 88.

other-centeredness. A woman *needs*, by reason of what she is, to find her emotional satisfaction in another person. There is no question here of weakness, or inferiority, but a need arising from her alterocentric nature. She cannot find happiness in herself; if she does not center herself in someone or something outside herself, she will become restless, unhappy, frustrated. The natural outlet for her emotions will be blocked. "That is why a woman who is selfish in a self-centered kind of way is an anomaly, more distressing to encounter than a selfish man. She has denied her nature for she has ceased to exist for others, and in so doing she has dried up at its source the possibility of those emotional experiences which are vital to her femininity."⁷⁹

Since woman *needs* others, who will be the object of her emotions, she is dependent on them for her security. Security she must have. If she lacks it, she will often become diffident, shy, timid . . . and unhappy. Another aspect of woman's emotional dependence on others is her intense desire to please. She wants to be admired, praised, esteemed and appreciated by those around her, those she loves. There is great emotional satisfaction in this. So, she has almost a "passion" to please others. And, as Fitzsimons remarks, "Although . . . this may degenerate into vanity and ambition, it is normally not a matter for criticism or for blame."⁸⁰ It is her nature, and especially on the emotional level, one of the strongest motivating forces of her activity. Obviously, such concern about pleasing others can very easily give rise to many anxieties.

Because of her emotional dependence on others, her desire to please, and her desire to be first, woman is rather prone to jealousy and envy. Man too is jealous, but less frequently, and usually in regard to more important things, e.g., his wife's honor, his job. Woman's jealousy very frequently centers on some trivial thing. This is why she may easily become "catty," critical, and a past-master at damning with faint praise.⁸¹

The alterocentrism and emotional dependence of woman also explain why she is so much more intense than man in her personal relationships. She finds great emotional satisfaction in these person-

⁷⁹ *Ibid.*, p. 89.

⁸⁰ *Ibid.*, p. 93.

⁸¹ Lombroso, *op. cit.*, pp. 51-63; Fitzsimons, *op. cit.*, pp. 94-97.

to-person contacts because her whole being is involved. As a result, "a woman's grief at separation and loss is more profound and hopeless."⁸² Above all, this intense personal relationship is vividly present in regard to her child. This is to be expected in view of her fundamental role as mother.

In conclusion, it is readily admitted, especially by men, that woman is a mystery, contradictory, unpredictable, unexplainable. It is a help to a better understanding of her to remember that much of this is due to the ebb and flow of her emotions. And the uncertainty of her emotional reaction only increases the unpredictableness of her intuitive nature. In a sense, it is very well that this is so; otherwise life could become very dull in the home, and society in general.

PART II—WOMAN'S ROLE

The study of woman's human nature reveals a very fundamental fact: before God, woman is *equal* to man. Both were created by God, enjoy complete human nature, and must tend to God as their Final Goal. Further consideration of woman reveals another fundamental fact: man and woman go to God *differently*, because of the profound differences in the way their nature, soul, mind, will and heart function. Man is outgoing, with a tendency to abstraction and specialization; he takes the initiative in fashioning and ruling the world; woman, with her gift of practical insight and intuition, tends inward; she is the universalist, keeper of the hearth, preserver of tradition, the center of permanence. As is evident, all these differences of woman and man are *complementary*. They are to perfect one another by a constant interplay of masculine initiative and feminine receptivity.

There is deep significance, as well as mystery, in this fact of feminine receptivity or surrender. It is not something purely negative, but quite positive—"the active, discriminating, sympathetic response, which inspires, encourages, and fructifies."⁸³ This is most clearly seen in Mary, the one in whom perfect womanliness assumed a form, and so became intelligible. The *fiat* of Mary is in-

⁸² Fitzsimons, *op. cit.*, p. 98.

⁸³ Kersbergen, *op. cit.*, p. 25; Cf. also, von Le Fort, Gertrud, *Eternal Woman* (Bruce: Milwaukee, 1954), p. 4.

deed an act of surrender to God, and, as such, is the concrete expression of essential womanliness. Moreover, it is the visible expression of man's religiousness. "For his redemption, man has nothing to contribute to God other than the readiness of unconditional surrender."⁸⁴ Mary, then, is not only someone we venerate, but "she herself is the religious quality by which honor is given to God; she is the power of surrender that is in the Cosmos in the form of bridal woman."⁸⁵ In this connection, it is significant that Mary's human personality is not revealed to us. Sacred Scripture says practically nothing of her emotions, feelings, tastes, desires, thoughts, love. It is even more striking that early tradition tells us very little about the kind of person she was. Truly, Mary's personality "rests veiled in the mystery of God." It is fitting that it is veiled, so that her religious significance may stand out the more clearly. It is likewise fitting that the veil be the symbol of womanhood. For, wherever woman is unveiled, her submission and surrender recede, become obscure; she no longer reveals the mystery of womanliness, nor the religious position of mankind in relation to God.⁸⁶ The fall of Eve, then, is particularly significant, for in her "Creation fell in its womanly substance, for it fell in its religious sense."⁸⁷ Most authors who write about woman note that her religiousness is greater than man's. Here we see why: "It is because, according to her very being, and her innermost meaning, she is not only destined to surrender, but constitute the very power of surrender that is in the Cosmos, that woman's refusal denotes something demoniacal and is felt as such."⁸⁸ It is the mark of woman's tremendous potentiality that she can raise man to God, or pull him into the depths. Sin is an act wherein the proper relationship of man to God is denied. Woman is a symbol of this proper relationship. Therefore, all sin is her sin. By being true to herself, woman will be a living symbol reminding man of his relation to God. When she is untrue to herself, woman becomes the cause of all sin in this sense: sin is a denial of man's proper relation to God—religiousness—which finds

⁸⁴ Le Fort, *ibid.*

⁸⁵ *Ibid.*, p. 5.

⁸⁶ *Ibid.*, p. 12.

⁸⁷ *Ibid.*, p. 8.

⁸⁸ *Ibid.*, p. 9.

its natural symbol in woman and is entrusted to her in a special way.⁸⁹ Mary, then,—the Ideal Woman—is the bride who by her *fiat* gave the highest value to woman's receptivity; she is the Virgin Mother who, as Co-redemptrix, provides never-ending inspiration to woman as helpmate.⁹⁰

This section will attempt to delineate briefly woman's role as virgin, bride, and mother. In general, every woman's role is to be a mother. "All woman's powers and qualities seem to lead to this supreme function, and to find their reason for existence in it."⁹¹ But, as will be seen, her motherhood will not be complete if it lacks the virginal and bridal character. Kersbergen puts it quite expressively.

. . . we need to understand how every woman, within her specific state in life, must develop the spirit of virginity, bridehood, and motherhood: the virginal spirit of unswerving fidelity to God; the bridal union with the beloved in profound oneness of mind and heart and will; the maternal spirit of fruitfulness in nurturing new life to maturity.⁹²

A. Woman as Virgin

The world before Christ knew nothing of a voluntary state of virginity. It was Christ, the Virgin, conceived and born of a virgin, remaining all his life a virgin who is the author, guardian, lover, and reward of virginity.⁹³ It is only with Christ that virginity becomes a state in life with distinctive value and power. The modern world finds little positive value in virginity, seeing in it only a prelude to marriage, or the tragedy of spinsterhood.⁹⁴ Yet the virgin "embodies in her vocation many of the qualities which our civilization most patently lacks."⁹⁵ The world has need to relearn the value and power of virginity. The following ideas apply primarily and predominantly to the consecrated virgin; they apply equally but less strikingly, to the single dedicated laywoman. They also apply in a real, but less predominant, sense to the mother.

⁸⁹ *Ibid.*, p. 10.

⁹⁰ Kersbergen, *op. cit.*, p. 28.

⁹¹ Fitzsimons, *op. cit.*, pp. 98-99.

⁹² *Ibid.*, p. 18.

⁹³ St. Bonaventure, *Opusculum X*, "Vitis Mystica," Additamentum IV, t. VIII, 211b.

⁹⁴ Cf. Le Fort, *op. cit.*, p. 20.

⁹⁵ Kersbergen, *op. cit.*, p. 42.

1. Value

First of all, the virgin clearly affirms the *absolute value of every person*, and particularly woman, before God, the significance of every creature, even those who are apparently useless and insignificant. The virgin stands outside the family, outside the State; she stands before God with a value all her own. "Like the solitary flower of the mountains, far up at the fringe of eternal snows, that has never been looked upon by the eye of man . . . the virgin proclaims that the creature has significance, but only as a glow from the eternal radiance of the Creator."⁹⁶ The ultimate basis for a person's value lies in the mind of God, and is expressed in the fact of creation. A person has value as a creature, apart from all other relationships. For inherent in the gift of existence lies the fact that this person is the object of God's knowledge, love, and power. Therein lies the person's value. The virgin, by actually withdrawing as far as possible from all other relationships, emphatically and dramatically asserts this personal value. She thus proclaims that every creature has significance. This same emphasis on personal value, so striking in the consecrated virgin, is likewise evident in the single dedicated laywoman. It is also to be found in the modest reserve that marks the true mother.⁹⁷ This virginal quality, whereby personal value is emphasized, is especially imperative today, for marriage and motherhood are thereby secured. "Without the virgin there is no marriage and therefore no really protected motherhood."⁹⁸ This is obvious. To the extent that her personal value is ignored woman is enslaved and degraded, and becomes an object of pleasure. Once this happens the unity and indissolubility of marriage easily fall. To the extent that the personal value of the child is lessened regard for his life is lessened. Birth control, abortion, infanticide follow. Motherhood suffers accordingly. The virgin, then, by her very existence, asserts the value of every person and safeguards marriage and motherhood.

Secondly, the virgin is singularly valuable in recalling to man that *God comes before all*. All that we are and have comes from God; we owe Him deepest gratitude and complete homage. The

⁹⁶ Le Fort, *op. cit.*, pp. 22-23.

⁹⁷ *Ibid.*, p. 25.

⁹⁸ *Ibid.*, p. 27.

Virgin is one set apart for God. "She embodies the primary truth that God's claim is absolute, that allegiance to Him must come before every other duty of blood or affection, rank or nationality . . . her very existence continually recalls men's minds to the primacy of the spiritual and helps them to maintain an attitude of consecration in their own lives and in their dealings with their fellow men."⁹⁹ The virgin also emphasizes the value of prayer, and becomes—before God—a pray-er for the Church, and all mankind. By reason of her state she is free to give herself to prayer and contemplation, to center her attention on the Lord. She, thus, has a vital mission: "She is meant to keep in balance the delicate scale of action and contemplation in the Christian community."¹⁰⁰ The symbolism of the veil is again significant. It is a visible sign of her spirit of contemplation, her withdrawal from creatures to give herself to God alone. The bride, as well as the virgin, wears the veil, for "the spirit of contemplation and withdrawal found in its fullness in the virginal life is also meant to permeate the life of every woman."¹⁰¹ It is not without meaning that every woman is veiled at the decisive moments of her life.

A third value of virginal life is that of *atoning sacrifice*. Pius XII has emphasized that Christ has left the Church the immense treasury of Redemption. The Church had nothing to do with meriting these graces, but Christ wants her to share in dispensing them in such a way that it will be due to her action. "Deep mystery is this . . . : That the salvation of man depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer for this intention . . ."¹⁰² Father Vann, speaking of "the vocation of Tears," says "We cannot think adequately of the vocation of woman within the Mystical Body of Christ without thinking of the mystery of vicarious suffering and expiation."¹⁰³ This is above all true of the Christian virgin. Woman's greatest desire and fulfillment is in love. To love is to surrender, to give herself to the beloved, to seek only his interest. Such surrender, such devotion necessarily involves sacrifice and suffering. The Christian

⁹⁹ Kersbergen, *op. cit.*, p. 32.

¹⁰⁰ *Ibid.*, p. 34.

¹⁰¹ *Ibid.*, p. 35.

¹⁰² Pius XII, *Mystici Corporis*, NCWC trans., n. 44, p. 28.

¹⁰³ Vann, *Eve & Gryphon*, p. 43.

woman does not underestimate the power for good her sacrifices and sufferings have when offered with Christ for sinners. This is true of all women. The consecrated virgin makes it the goal of her life. Her love blossoms forth in complete surrender to God, a loving surrender which prompts the total sacrifice of self—body, possessions, will. As bride of Christ she knows this profession of total surrender is only the beginning. The real sacrifice and suffering will come in the daily handing over of this gift to the beloved. But that is her goal. The rest of her life is spent endeavoring, by love and the suffering it entails, to "fill up what is wanting in the sufferings of Christ for His Body, the Church." Thus, her life is indeed a holocaust, a constant sharing in the death of Christ, whereby she "fulfills in the purest and clearest form the function of reparation in the Church."¹⁰⁴

Finally, and perhaps above all, the virgin is the *bride of Christ*. Her whole life, and all her activity, are directed to and centered in her intimate personal relation to Christ. The deep significance and value of the virgin is this: While every human being is destined to "put on Christ," to become through grace the bride of Christ, the virgin realizes and proclaims this bridal theme more pointedly and more directly. The Church is the bride of Christ; marriage is the symbol of this union between Christ and the Church; "the virgin, renouncing the symbol, shares immediately in the supernatural mystery which marriage signifies."¹⁰⁵

2. Power

All too frequently people are inclined to look upon virginal life as a useless existence. This shows deep misunderstanding. The virgin has indeed withdrawn her attention and energy from the care of running a home; she has withdrawn from the ordinary ties of family, country, friendship. But this is by no means a withdrawal from society; it is rather a "rearrangement of abilities for accomplishment. . . . Her capacity for love which finds no possibilities for outlet in a family of her own, transfers itself to the great human family."¹⁰⁶ Virginity here touches on spiritual motherhood.

¹⁰⁴ Kersbergen, *op. cit.*, p. 37.

¹⁰⁵ *Ibid.*, p. 41.

¹⁰⁶ Le Fort, *op. cit.*, p. 28.

Her power is not only not lessened, but vastly increased. The virgin is undivided, unattached; she is ready to go wherever Christ needs her and there do His work with a whole heart and all her energy. It is not surprising that Pius XII felt such deep joy over the virgins who "have given up marriage to devote themselves more easily and fully to the salvation of their neighbor for the love of Christ, and have thus been enabled to undertake and carry through admirable works of religion and charity."¹⁰⁷

As is evident, the virgin has tremendous power for good. This is pre-eminently true of the consecrated virgin—the nun, the sister. It is equally, but less strikingly, true of the single dedicated laywoman. She, no less than the consecrated virgin, surrenders herself wholly and directly to God, proclaims the same values, possesses the same power. To her in a special way Pius XII spoke when referring to the "vast field of activity which now lies open to woman" in the social and political sphere.¹⁰⁸ The mother, too, must radiate the value and power of the virgin. She must possess not only motherly love, but also virginal purity. Through her motherly love she surrenders herself to God in her husband and children; through her virginal purity she reserves for God alone the inner fortress of her personal and spiritual integrity. Her motherliness will accept gratefully and lovingly the children God sends; her purity will create the atmosphere of reverence so necessary for the right use of marriage. Thus the virginal mother will safeguard the holiness of marriage.

B. Woman as Bride

"The production of woman from the side of man is in perfect keeping with the nature of the qualities which characterize the intimate union existing between them—a union in which man and woman enjoy companionship on equal terms. . . . To man God gave the stronger mind and greater force, to be the guide, support, and protection of woman. To woman He gave the stronger heart and finer sensibility, tenderness, and patience, to be the consolation

¹⁰⁷ Pius XII, *Sacra Virginitas*, NCWC trans., n. 26, p. 9.

¹⁰⁸ Pius XII, *Woman's Duties in Social & Political Life* (Paulist Press: New York, 1945), n. 44, p. 16.

of man. . . . Each is the complement of the other."¹⁰⁹

This is the second large aspect of woman's role. She is the helpmate, the bride, of man. As bride, woman stands between the virgin and the mother. As bride, she has an important and fruitful task to perform. "The bride is, to be sure, the first step to the mother; but she is likewise the bearer of an independent feminine mystery."¹¹⁰ The task the bride has to perform, the feminine mystery she bears, is basically twofold: she is to be man's companion and helpmate both in his supernatural journey to God and in his creative cultural activity.

The bride is man's helpmate in their journey to God. The sacrament of marriage has as its end not only the generation of children; it also unites a person to a person. Pius XI writes, "This mutual inward moulding of husband and wife, this determined effort to perfect each other, can in a very real sense, as the Roman Catechism teaches, be said to be the chief reason and purpose of matrimony, provided matrimony be looked at not in the restricted sense as instituted for the proper conception and education of the child but more widely as the *blending of life as a whole and a mutual interchange and sharing thereof*. Totius vitae communio, consuetudo, societas."¹¹¹ This sacrament, then, is not only concerned with generation; it "concerns also the welfare inherent in the mutual love of two human beings, their spiritual responsibility one for the other, on the way to God."¹¹² In this sense woman remains a bride to her husband throughout life. She is to be man's spiritual lodestar—silently, patiently, tenderly leading him from his work to the "one thing necessary." In this, the bride of man reflects the glory of the bride of Christ.

The bride is man's helpmate in the realm of culture. "The creative significance for salvation that two people have for one another in the shadow of the sacrament becomes in the secular sphere a creative companionship. . . ."¹¹³ This is true, especially, of the wife who is sacramentally bound to her husband, but it is also true, in

¹⁰⁹ Healy, *op. cit.*, p. 26.

¹¹⁰ Le Fort, *op. cit.*, p. 34.

¹¹¹ Pius XI, *Casti Connubii*, n. 24.

¹¹² Le Fort, *op. cit.*, p. 35.

¹¹³ *Ibid.*, p. 36.

a spiritual sense, of all creative unions between man and woman—whether united in non-sacramental marriage, friendship, or work.

It might be well to explore somewhat this bridal role of woman in the realm of creative culture. Her role is, ordinarily, not a question of active cooperation or of joint development. Nor is it merely a question of her efforts to be interested in and understand man's work. It goes much deeper than that. It is a question of surrender, of that dynamic feminine receptivity which, as pointed out, is so characteristic of woman. "But here surrender is revelation; it is a gift. The woman, having surrendered herself to the man, under whatever form, *brings to him the dowery of half a world.*"¹¹⁴ In surrendering herself and thus revealing to man the feminine half of humanity, the bride participates in man's cultural creation. In this sense, "Every sort of cooperation, even the most insignificant, between man and woman is, in its bearing upon the wholeness of life, of far greater importance than associations that are purely masculine or purely feminine."¹¹⁵ But, besides assuring totality to man's cultural creations, the true bride of man also secures for those creations a note of reverence, the religious element, especially humility. "The presence of the feminine impetus means . . . that of a hidden influence, a helpful, a cooperating, a ministering one."¹¹⁶ She thus leads man to realize that his own creativeness is but co-operation with God.

C. Woman as Mother

There is much in our present society and manner of life which tends to devalue motherhood. There is the highly exaggerated emphasis on wealth, power, independence, and social position; the whole movement of planned parenthood, with its condescending attitude toward the mother of a large family. There is the emphasis on incessant activity which makes ours an "age far removed from contact with nature, impatient with the unhurried rhythm of organic processes. . . ."¹¹⁷ There is also the danger to motherhood from the self-love that is so widely fostered in our materialistic and in-

¹¹⁴ *Ibid.*, p. 38. (Italics mine).

¹¹⁵ *Ibid.*, p. 43.

¹¹⁶ *Ibid.*, p. 47.

¹¹⁷ Kersbergen, *op. cit.*, p. 43.

dividualistic society. This peril to motherhood from self-love is made all the more dangerous because man, while making great strides in mastering nature, has lost his deep respect for nature. For example, in regard to woman, the tremendous strides of medicine and hygiene involve additional peril to her motherhood. For, "The increased possibility of preserving the life of the child is paralleled by the equally increased possibility of preventing or even removing the child."¹¹⁸ Ketter, then, is very much to the point:

It is thus to be observed of almost every stage in human history that a purely materialistic culture is antagonistic to motherhood and hence to childhood. The clearest proof of this is the steady decrease in the number of children among the civilized races. The desire for a high standard of life is nearly always connected with avoidance of children, if religious barriers against this evil are not erected and observed. A woman who will deny herself no social pleasure will naturally be more "lady" than mother. True, economic distress and bad housing also cause people to limit their families, but the deeper reason is to be found in lack of the spirit of sacrifice—in increasing selfishness.¹¹⁹

There is evident need, then, "to renew the vision of motherhood for the mothers themselves. . . . But the question has wider implications for the role of *every* woman and her contribution to the social order. Motherhood is at the heart of every woman's vocation: to be true to her deepest self, to realize her potentialities, every woman must develop her maternal qualities."¹²⁰ "Motherhood . . . whether physical or spiritual, is woman's fulfillment. It is an emotional need which can only be disregarded at the cost of defeminizing her, turning her into a sour and frustrated no-sexed creature."¹²¹ Pius XII puts it just as strongly, "Now the sphere of woman, her manner of life, her native bent, is motherhood. Every woman is made to be a mother: a mother in the physical meaning of the word or in the more spiritual and exalted, but no less real, sense."¹²²

To get even a glimpse of the vision of motherhood, it will be necessary to view it from different aspects. Such a treatment, while

¹¹⁸ Le Fort, *op. cit.*, p. 47.

¹¹⁹ Ketter, *op. cit.*, p. 141.

¹²⁰ Kersbergen, *op. cit.*, pp. 43-44.

¹²¹ Fitzsimons, *op. cit.*, p. 100.

¹²² Pius XII, *Woman's Duties in Social & Political Life* (Paulist Press: New York, 1945), n. 17, p. 8.

necessary, does not really do justice to the truly "motherly" mother who embodies and integrates in herself all these aspects.¹²³

1. Fecundity

Woman is mother of the living, the giver of life. "Woman's greatness lies in the sphere of nurture: in bearing, fostering, enlarging and expanding life."¹²⁴ Motherhood, in its natural sense, refers to the physical order. In this sense, it certainly denotes fecundity not only in giving birth to the child, but also in fostering the child's growth. The true mother does not neglect the child, and avoids all excessive affection, protection, and domination. Such excesses are perversions of motherhood; they are not fruitful, but destructive of both child and mother.¹²⁵

Woman's power to give life, to be a mother, is by no means limited to the physical sphere. Her fecundity extends to the intellectual sphere. The role of woman as bride, and her part in man's cultural creations, has already been treated. Her fecundity extends also to the religious sphere. "Every woman is meant to share in nurturing the Christ-life in the souls of men."¹²⁶

The physical mother, "in giving earthly life to the child, gives with it the prerequisite of redemption."¹²⁷ She continues and concludes this fecundity in the religious education of the child. "In the religious training of the child, the Church acts through the mother as through one of the members, while the mother functions consciously as a member of the Church."¹²⁸ Her physical fecundity is wondrously deepened and expanded in fostering and protecting the divine image in the child of her flesh.

But this fecundity reaches its supreme and universal realization in the concept of spiritual motherhood. "To be a mother, to feel maternally, means to turn especially to the helpless, to incline lovingly and helpfully to every small and weak thing of the earth."¹²⁹

¹²³ Cf. Kersbergen, *op. cit.*, pp. 44-54, whose outline we follow.

¹²⁴ *Ibid.*, p. 44.

¹²⁵ Cf. Fitzsimons, *op. cit.*, pp. 100-104.

¹²⁶ Kersbergen, *op. cit.*, p. 46.

¹²⁷ Le Fort, *op. cit.*, p. 96.

¹²⁸ *Ibid.*, p. 97.

¹²⁹ *Ibid.*, p. 78.

A woman need not have a child to be a mother in this deeper sense. The consecrated virgin, the single dedicated laywoman can and should be mothers in the fullest and highest sense of the word. "In her role as spiritual mother woman uses the resources of her maternal instincts and capacities at their most exalted level."¹³⁰

2. Other-Centeredness

It is clearly evident not only from the alterocentric character of woman's nature, her need to direct her life, love, and activity to someone outside her, but also from her fecundity, that the true mother is decidedly other-centered. Again this is true in the intellectual and religious as well as the physical sphere. The mother is not a solitary figure. Her love, her heart, her emotions, her energy, activity, and care—all are directed to her "child," whether physical or spiritual. She is submerged in her child. "She is impelled by her very nature to share the joys and sorrows of others, she is made to love and be loved and she cannot find her sufficiency in herself. That is why a woman who is selfish in a self-centered kind of way is an anomaly, more distressing to encounter than a selfish man."¹³¹

Such love, such other-centeredness will necessarily involve hidden and quiet heroism. All the little unending, and varied details of her life are related to her child. No service is too small; no sacrifice is too great. The child's good comes first. Such devotion and loving care will also necessarily involve suffering. She will suffer because of the ceaseless demands made on her energy, her strength, her nerves. She will suffer even more because of the suffering, trials, and sorrows of her child. She will suffer deep anguish and agony when her child leaves her to lead a life of his own. The true mother will suffer most of all because of the follies and sins of her child.

3. Compassion

As already intimated, the mother's other-centeredness is the root of her compassion—"A boundless compassion reaching out to all the needs of the human beings in her care."¹³² The mother is not

¹³⁰ Kersbergen, *op. cit.*, p. 47.

¹³¹ Fitzsimons, *op. cit.*, p. 89.

¹³² Kersbergen, *op. cit.*, p. 49.

so much interested in what her child does, as what he is. She may be hurt, disappointed, wounded, by her child, but she will not reject him. "This same compassionate love inspires woman to reach out to all who, like the child, need her care."¹³³ This does not mean she is weak; it does not mean that she condones sin. Rather, her motherly compassion supplies an important element that is sorely needed to counterbalance the justice and law which are man's responsibility in society. As Gertrud von LeFort writes, "The weak and the guilty, the neglected and the persecuted, even the justly punished, all those whom a judicial world no longer wishes to support and protect, find their ultimate rights vindicated in the consolation and compassion that the maternal woman gives."¹³⁴ Like Mary, the true mother must be the comforter of the afflicted and refuge of sinners. Father Vann, in his excellent chapter on "The Vocation of Tears" has some very pertinent words:

You have to learn to say *De profundis* for the whole human family, not as something outside yourself but as something identified with yourself. You have therefore to learn first the sense of sin; and that means learning both to love God and to love and understand the world of men. And that in its turn means thinking long and deeply; it means keeping the words of life in your heart; it means, not trying to escape the cruelties of reality, but on the contrary trying to enfold all the pain of the world in the arms of your pity, and feeling responsible for the sin of men as a mother feels responsible for the sin of her son.¹³⁵

4. Universality

When Chesterton called the mother "the great universalist," he referred to a well-known fact. Man, who tends to be a universalist in the abstractness of his thinking, leans to specialization in his work. He is not just a doctor, but a doctor of internal medicine; he is not just an engineer, but an electrical engineer. But, the mother, who is intuitive and concrete in her thinking, is a universalist in her work. As mother she must be prepared to meet an unending variety of situations. She must not only handle the cooking, cleaning, laundry; she must also be a linguist, a moralist, a psychologist, a theologian. She must listen with interest, sympathy, and under-

¹³³ *Ibid.*, p. 50.

¹³⁴ Le Fort, *op. cit.*, p. 80.

¹³⁵ Vann, *Eve & Gryphon*, p. 46.

standing to all the problems and trials of her husband and children. It is clear, then, that her strength "does not lie in the mastery of one field, but in the universality which enables her to turn her hand to almost anything, and in the integrating power which weaves together human activities into a coherent pattern."¹³⁶ The living and personal which is the object of her care, is a concrete whole and must be cared for and encouraged as a whole, not one part at the expense of the others. . . ."¹³⁷

There is in this universality of the mother a very salutary feature for society, for humanity. Man's genius for specialization means more perfect knowledge in a given area, and so greater possibility of progress in the mastery of nature. Yet this is not an unmixed blessing, for it carries with it the danger of distortion and a lack of balance in relation to the whole of life. So, the mother, the universalist, can do much to maintain the balance, to center attention on the whole, to fit new discoveries into their proper place in the scale of values. Thus, will the mother achieve her destiny in this regard, and by her love, "draw together the manifold aspects of life into one harmonious whole."¹³⁸

5. Stability

Fr. Vann pointedly remarks that "in primitive society it is the man who goes out to hunt, to adventure, to make war; it is the woman, the conserver, who stays to guard the home."¹³⁹ This is still basically true, though accidentals may have changed drastically. Man is restless, outgoing, constantly seeking new worlds to conquer, absorbed in interests and work which take him out of the home. Woman "wants to sink her roots in one place. She wants the stability of a fixed tradition. She is the great conserver and preserver of values, treasuring the wisdom of her ancestors, passing it on again to her children. . . ."¹⁴⁰ This marked tendency toward stability, and the security it brings, arises from the very nature of woman and her role as mother.

¹³⁶ Kersbergen, *op. cit.*, p. 52.

¹³⁷ Stein, "The Ethos of Woman's Professions," *op. cit.*, p. 161.

¹³⁸ Cf. Kersbergen, *op. cit.*, p. 52.

¹³⁹ Vann, *Fire & Water*, pp. 133-134.

¹⁴⁰ Kersbergen, *op. cit.*, p. 54.

Stability is not only a tendency and need of the mother; it is also a basic need for the child. The child, for its proper development, needs a stable and secure mother. Both psychology and experience point out the deep and lasting influence the mother has on the personality of those in her care. Psychology and experience also point to the disastrous consequences of the influence of an unstable and insecure mother on the formation of children. Either the mother must represent stability, or the child and society are in danger. If stability is lacking, the mother is quite likely to be neurotic. As Fitzsimons puts it, "neurotic mothers produce neurotic children, and the weaknesses are transmitted to the third and fourth generations."¹⁴¹ It is the true mother, and the stability she represents, who gives depth and meaning to family life.

The stability of motherhood is also important in the realm of culture. It is the mother, spiritual and physical, who protects and fosters cultural values. Here again feminine receptivity and nurture come to the fore. "Culture must not only be created; it must likewise be sustained, cherished, even loved like a child."¹⁴² The mother is by nature conservative. She ponders on the cultural values of the past, keeps them in her heart, and passes them on to each succeeding generation. Whether she be physical mother and teaches her child to speak, understand, and appreciate goodness, truth, and beauty, or whether she be spiritual mother and does this on a wider scale, she not only preserves culture but transmits it. In doing this she does mankind great service.

In this connection it should be noted that "The role of the motherly woman as its (culture) protectress completes itself primarily in her role as the guardian of religious values, and becomes thoroughly intelligible only through the position of the mother in the religious world."¹⁴³ Because love predominates in her, and because true love comes from God and leads to Him, woman is said to be more susceptible to religious influences and appreciative of religious values. As mother, she will conserve these, and pass them on to her children. In this she shares in the apostolate of Mother Church.

¹⁴¹ Fitzsimons, *op. cit.*, p. 102.

¹⁴² Le Fort, *op. cit.*, p. 90.

¹⁴³ *Ibid.*, p. 92.

Obviously there is much more that should be said. It is to be ardently hoped that it *will* be said. For the present, the following quote from Fr. Vann may serve as a fitting conclusion to the first two sections of this paper and as a preview of what is contained in the next section.

If woman is faithful to her nature, to her own feminine beauty and wisdom and majesty, she will continue to inspire man to great deeds. But if she is tender as well as beautiful, humble as well as strong, compassionate as well as wise, and if in the strength of her humility and compassion she is not afraid to imitate God and search for man in his squalors, then she will fulfill her own vocation in all its glory, and she will do much more for man than inspire him with dreams of greatness: she will redeem him.¹⁴⁴

In regard to woman's role, Fr. Vann's book, *Eve and the Gryphon*, deserves special mention. With great eloquence he develops many ideas that are only hinted at here.¹⁴⁵ Finally, much too little reference has been made to Mary—Virgin, Bride, Mother—the supreme and exalted type of woman. On this point, much is to be gleaned from Healy and Ketter.¹⁴⁶ It is fervently hoped that the reader's interest will lead him to such works.

COROLLARY

1. Education of Woman

This brief study of woman's role underscores her tremendous importance to the family and to society. Yet, woman will not fulfill her role as she should, unless she is properly educated. Pius XII pointed out that, for the young girl, and not rarely also for the grown woman, "education proper to her sex is a necessary condition of her preparation and formation for a life worthy of her."¹⁴⁷ Girls and boys are not only physiologically and psychologically different; they also have vastly different roles to fulfill. While many of the subjects they study will be the same, the method, the objectives, and the content of these courses must differ. As Fr. Leen puts it,

. . . her studies must not be narrow. She may and ought to have a knowledge of all the subjects that enter into the intellectual formation of men

¹⁴⁴ Vann, *Fire & Water*, p. 144.

¹⁴⁵ Cf. Vann, *Eve & Gryphon*, passim.

¹⁴⁶ Healy, *Woman Acc. to St. Bonaventure*; Ketter, *Christ & Womankind*.

¹⁴⁷ Pius XII, *Woman's Duties in Social & Political Life*, n. 50, p. 18.

... but she must study them in a different way and for another purpose. For her the study of letters and sciences must be more directly cultural ... in the curriculum of girls there should be a decided bias towards the practical arts and accomplishments called into play in the management of the home.¹⁴⁸

Woman must, in short, be educated for her role as virgin-bride-mother. To devise an educational system for woman in which this ideal is effectively realized is a monumental task not yet accomplished. It is a task that demands attention. It is a task worthy of the best efforts of a conference such as this.

2. *Franciscan Influence*

It is worth noting that the Franciscan Ideal has much to contribute to the education of woman. Here are just a few possibilities: the primacy of love could well direct, enlarge and exalt woman's basic need to love. The spontaneous, generous and altruistic nature of Franciscan action could guide and elevate woman's need to express herself in activity. The deep sympathy for all creatures, which is the practical expression of Seraphic love, would be very meaningful to woman with her boundless compassion. Woman, in view of her nature—her love, intuition and emotions—could find consolation, strength and fulfillment in Franciscan affective prayer. For the woman, whose work never ends, the Franciscan concept of work as a grace of God could be of immense benefit. Above all, woman's alterocentric nature could find the highest fulfillment in the Franciscan emphasis on the humanity of Christ, an emphasis which leads to a warm, personal love for Jesus in the crib, on the cross, and in the Tabernacle.

In these, and other ways, the Franciscan Ideal could be a boon for woman. This is an area that needs study. The tradition of our Order will reproach us if we turn a deaf ear, and do not respond, to this need in true Franciscan style.

PART III—SPECIAL IMPORTANCE OF WOMAN IN RESTORATION OF FAMILY

In her story, *The Pope from the Ghetto*, Gertrud von LeFort has

¹⁴⁸ Leen, *What is Education* (Sheed & Ward: New York, 1944), p. 231.

the old Rabbi speak these words, "And woman is the last fortress of every people. If the man falls, God will punish the man; but if the woman falls, God will punish the whole people."¹⁴⁹ There seems to be more than a little truth in these words. One thinks immediately of the part played by Eve in the Fall of man, and the part played by Mary in man's Redemption. There is in woman the mysterious power of raising man to the heights, or dragging him into the depths. Individual women may chafe at the greater responsibility thus laid on their shoulders, but it seems to be an inescapable fact—and it points rather to their privileged position. Perhaps the basic reason for such tremendous responsibility being placed on woman lies in the fact that society is rooted in the family. In the center of the family stands the woman, the mother.

Fr. Fitzsimons points out that for centuries public opinion judged the sexual faults of woman much more severely than those of men. The feminist movement largely abolished this double standard. He significantly adds, "The effects of this change have been to degrade marriage, where most women should find their dignity and security, and to injure the whole conception of family life, of which women so much more than men should be the guardians and the protectors."¹⁵⁰

This brings us to the final section of this paper: the special importance of woman in the restoration of the family. Actually, there is little need to say much here; it has already been said, at least implicitly. Throughout all that has been said there is an underlying and persistent thought: if woman is true to her nature, if she is true to her role as virgin, bride, and mother, the restoration of the family is assured. This is not to belittle man, nor to detract in any way from his essential relationship to woman in the home. It is simply to recognize that, while man is the head, the protector, and the breadwinner of the family, it is the woman who is its heart, who directs and moulds it—makes it what it is. It is obvious, then, that her influence in Christianizing and restoring the family is preponderant. The home, the family, will, by and large, be as Christian as the mother.¹⁵¹

¹⁴⁹ Quoted in Ketter, *op. cit.*, p. 95.

¹⁵⁰ Fitzsimons, *op. cit.*, p. 58.

¹⁵¹ *Ibid.*, p. 53.

1. Woman's Influence in the Home

The home, the family, will never be restored until woman appreciates and fulfills *her role as bride*. Fitzsimons points out not only the fact that divorces are on the increase, but also that the grounds for divorce are being provided more and more by women.¹⁵² This is a very disturbing fact. It means that woman is not being true to her nature as bride, as helpmate. Woman loses much more than man by divorce. She loses her position of honor in the home; she becomes a failure as bride. Women "to whom home and family mean so much more than to men, have lost much more by the steady growth of divorces."¹⁵³ The restoration of the family to the solid foundation of unity and indissolubility is the work of husband and wife in God. But, if woman is true to her role as bride *with its essential characteristic of surrender*, she will be the greater influence. "It has been said with truth that whenever the situation is really desperate woman intervenes by a kind of divine operation. In our world of today woman's intervention is called for, not to supplant man nor to rule him but to lead him back to the way of God."¹⁵⁴

Again, woman is *mother*. She can and should be characterized by fruitfulness in bearing and rearing children. Her life should be centered in both children and husband, embracing them with her compassion and understanding, stabilizing the home and drawing all its varied aspects and activities into a harmonious and joyful family spirit. What a tremendous potentiality is to be found in the truly Christian mother for restoring family life, both in her own and succeeding generations. But, if her mother love is perverted or stifled by selfishness, what a destructive influence woman can be! Her mother love is perverted when she becomes too affectionate, too protective, too domineering. She thus destroys not only the peace and unity of the home, but robs her children of mature growth, with fatal consequences to their own marriages. Or, she can stifle her own married love by deliberate refusal of motherhood. This is why the use of contraceptives, which occurs all too frequently even in Catholic marriages, can destroy happiness and lead to frustration

¹⁵² *Ibid.*, p. 63.

¹⁵³ *Ibid.*, p. 64.

¹⁵⁴ *Ibid.*, pp. 186-187.

and broken homes. Woman thereby denies all she stands for. Selfishness, in whatever form it appears, means trouble for the Christian family, but when it is such as to be diametrically opposed to the essential surrender and other-centeredness of the mother, it can destroy her and the home. The restoration of the family is vitally dependent on the truly *feminine* mother . . . one whose motherhood is rooted in her *fiat* of unconditional surrender to God. Such a mother will be, like Mary, co-redeemer of men and the family.

Finally, woman is *virgin*. Like her sisters—the consecrated virgin and the dedicated laywoman—the bride and mother must be suffused with the glow of spiritual virginity. She “must have the grace, modesty and restraint of the virgin, with the dignity, tenderness and devotedness of the mother.”¹⁵⁵

It has been pointed out that the single dedicated laywoman, and especially the consecrated virgin, proclaim by their very state the value of every person. Both marriage and motherhood are thereby protected since the Christian use of the marriage act and the Christian mother must possess a virginal spirit whereby she reserves for God alone the inner fortress of her personal value and spiritual integrity. This same virginal spirit of the mother will create the atmosphere of modesty and reverence so necessary for the right use of marriage. The mother, then, by her virginal spirit will be a powerful force in developing the holiness of married love, and maintaining its God-centered character.

In this light it is startling to read of the great number of women who are pregnant before they marry, and the greater number who have had pre-marital relations. “The whole presents a picture of moral irresponsibility which makes one fear for the future of the family as the fundamental institution of society. Men may be promiscuous, but as long as the vast majority of women hold fast to moral standards the family is safe. Once women begin to decline their responsibilities, there is no bulwark left.”¹⁵⁶ This in no way is meant to deny man's guilt for his actions, but it does point up once more the fact that “woman is the last fortress of mankind.” Once again the general conclusion forces itself upon us: if woman is true to her role as virgin, the restoration of the family is assured.

¹⁵⁵ Leen, *op. cit.*, p. 232.

¹⁵⁶ Fitzsimons, *op. cit.*, p. 67.

If she is deeply aware of the value of her person before God, she will not degrade herself by becoming the plaything of man. If she is deeply convinced that God comes before all, she will, by the sheer force of her virginal spirit, elevate married love, draw her man to God, and build a solid Christian home. If she is deeply imbued with the virginal spirit of atoning sacrifice, no suffering will be too great, if it but unite her family in God.

The prevailing attitude in America is that marriage is to be evaluated without reference to society or to moral law. It is regarded as a highly personal affair.¹⁵⁷ The American Catholic family is gravely endangered by such an attitude. There is great need, for woman especially, to see "that everything that loosens the marriage bond, which cheapens sex, which exalts non-life over life, must weaken her own position."¹⁵⁸ To the extent her position is weakened, the family is weakened. Certainly, there is great need especially for woman to acquire a deep understanding of the Sacrament of Marriage and her pivotal role in the family as bride, virgin, and mother.

2. Outside the Home

Even this brief treatment of the importance of woman in restoring the family would be incomplete without some reference to Pius XII's address on "Woman's Duties in Social and Political Life."¹⁵⁹ He points out that the political situation is evolving in a way that is dangerous to the real welfare of the family and woman. He mentions some of these dangerous tendencies: an exaggerated striving after "equal rights" for woman, much to her detriment; urbanization, with its baneful influence on the family; the increasing number of women who are working, especially mothers; the unkept home, which becomes little more than a boarding house; the neglect of the education of children, especially young girls. All this tears woman from her mission, deprives her of personal dignity. These conditions must be changed! To accomplish this end Pius XII calls upon all mothers, and in a special way the spiritual mothers

¹⁵⁷ Thomas, John L., *Marriage and Rhythm* (Newman: Westminster, Md., 1957), p. 51.

¹⁵⁸ Fitzsimons, *op. cit.*, p. 70.

¹⁵⁹ Pius XII, *Woman's Duties in Social & Political Life* (Paulist Press: New York, 1945).

—dedicated laywomen—to dedicate themselves to the task of fostering, protecting, and restoring family life. He calls upon them to study and expound the place and role of woman in society, to teach . . . yes, and to take *direct* action in the social and political spheres in order to bring about this restoration of woman and the family. Nor will this in any way derogate from her womanliness, for “she will apply herself especially to those matters which call for tact, delicacy and maternal instinct rather than administrative rigidity.”¹⁶⁰

No better words could be found to conclude this section on the importance of woman in the restoration of the family than those stirring words of Pius XII to women:

The fate of the family, the fate of human relations are at stake. They are in your hands. Every woman has . . . the obligation, the strict obligation in conscience, not to absent herself but to go into action in a manner and way suitable to each, so as to hold back those currents which threaten the home, so as to oppose those doctrines which undermine its foundations, so as to prepare, organize, and achieve its restoration.¹⁶¹

DISCUSSION

MARCIAN SCHNEIDER, O.F.M.:—Listening as a friar priest to Fr. Nicholas' paper, I've had probably the same reactions as most of you—some new insights for sermons, office counselling, the confessional, days of recollection, and the like. Rather than go into these personalized views while your own minds are following insights more pertinent to your own attitudes and uses, I am going to propose a critique and some questions that arose for me because of interest in science-philosophy relations.

To set a context for your understanding of my reactions, I first premise some historical positions. Apparently, the study of woman has had the same fortunes and misfortunes in modern history as the other fields of study we've considered here. Under the impact of developing science—in the modern sense of investigative method—scholastic theology made room for positive or scientific theology; and scholastic philosophy found one of its children, positive or scientific philosophy, growing up to take over almost its whole house. Counterpositions to our Catholic view used the developing sciences with telling effect: Protestantism in theology; and pantheistic humanism or naturalism in philosophy.

Looking back over history from the perspective of a non-participant, we can readily see what happened: social change was a necessity, but where overly censored and braked it went too far. Delayed necessary changes are like pressures in a cooker with a stuck safety valve—when the change does break through it is with the explosive extreme of a French Revolution. Or,

¹⁶⁰ *Ibid.*, n. 45, p. 17.

¹⁶¹ *Ibid.*, n. 36, p. 14.

like water disturbed in a laboratory U-tube, ebullient youth sometimes goes too far in seeking change, oscillating back and forth; but gradually it works toward a more restful equilibrium, balanced at a mean—until the next disturbance. Examples abound; for instance, labor was kicked around by management a century ago, so when labor got power in turn it was only too human in giving a few return kicks before settling down with management to effect change more harmoniously at a balanced level.

Nowadays, in theology, philosophy, science, history, the time of mutual kicking is over: we are mature enough for perspective, for a dialogue-type maieutic working toward a synthesis of all elements no matter what their source. We realize the need for a genuine *sic-et-non* period if we are to achieve a *summa*. The first world war woke us to the conscious and unconscious brainwashing we'd been undergoing from a Jansenism, or Calvinism, a prudish Puritanism, or blue-law spirit; we saw the irrational fears engendered in ourselves. The aftermath of the second world war taught us the insufficiency of positivism by itself, of extreme liberal relativism, and the need for some absolute standard, if there is to be any value at all in life.

This view of history makes me appreciate Fr. Nicholas' broad readiness to go to anyone who has something to offer in solving the questions he raises—to theologians, philosophers, scientists, historians, whether Catholic or non-Catholic. This appeals to my own personal, almost evangelistic, fervent conviction that we must consult more the non-Catholic works resulting from zealous investigation and thought, whether cybernetics or theology. Atheists, too, have valuable insights.

Now for my critique and some few suggestive questions. In his bibliography, Fr. Nicholas omitted my favorite non-scholastic work on the philosophy of woman, Mrs. Charles (Anne Morrow) Lindbergh's *Gift from the Sea*. And along the same line, though Fr. Nicholas had, understandably, to restrict his bibliography by reason of the shortness of his study, I wish he had included more non-Catholic serious studies in the field, studies he certainly consulted as a result of personal discussions with other serious students in this field. We as educators often must talk on subjects we have not personally studied so intensively as our own specialized fields; in such cases, it is comforting to have a reliable bibliography to turn to. A bibliography made by confreres whose strengths and weaknesses we know saves our having to spend a lot of time separating chaff from wheat before getting down to composing the lecture or speech itself. Much time can be wasted reading mere popularizers.

As to my questions, perhaps they, too, can be answered merely by citing a title and author. Were Fr. Nicholas here himself, we could perhaps get such a bibliography together, short but basic. In lieu, perhaps some among you can carry the ball; from me expect only questions, not answers. The floor is open to anyone with a favorite title or an idea or a conviction on these points, and certainly we have here outstanding theologians, philosophers, sociologists, psychologists, educators, pastors, canonists.

First of all, gynecological advances have passed from the Buck Rogers stages to production-line engineering, and more are in view. In this area of rapidly mounting interest, how prepared are we with philosophical, theological, and canonical background investigations? How much of woman's makeup is changeable by pharmaceutical chemistry, and what are the ethics of such changes? How many and how much of the normative propositions

we reach in our philosophy are natural absolutes as opposed to culturally-evolved directives? What is the ethical force of unwritten social laws, or conventions of society?

In the field of practical education, there is much discussion as to the value and limitation for particular circumstances of sex segregation in varying degrees. To what extent are present laws on co-education and co-instruction and complete segregation based on ethical absolutes and relatives? In our co-educational institutions what long-range goals and what short-range goals are being considered to come closer to the ideals Fr. Nicholas considers in the education of woman as woman? Are some of the policies long adopted in the high schools now necessary in the upper levels of grade schools because of the more rapid social maturation of our children today? What new-found insights into working solutions have our practical-minded pastors to give us? And the students of the "king of the sciences," Canon Law, might give us a summary of the changing pictures of Church law, particular and universal, on this point.

I see that some of our energetic psychologists are absent, but our sociologists are still in evidence, so I raise the question as to exactly how rising numbers of working mothers will change our society. Theologians will need such studies so they can get busy determining whether the predicted society will be really or only apparently anti- or non-Christian. Are the condemnations by many priests of the working-mother phenomenon too comprehensive, with elements of mere personal reaction against such a society, or mere nostalgic prejudices for a *tempus actum* rather than completely objective theological disapproval? If the working-mother is here to stay as some sociologists and psychologists insist, where is the ethician to put his sign "Not Allowed Beyond This Point"?

From the speculative theologian I'd like to know a critique of St. Laurence of Brindisi's doctrine on woman. In the few things I've read of his—looking for his philosophy and theology of history, and for his view on Church-State relations—I've noticed that he is very thoroughly Franciscan in his foundation; but, most highly important for us, he views questions from a modern rather than a medieval setting. He is a sort of Bonaventure and Scotus up-to-date. Our present humanistic viewpoint was strong already in his day, so he must have already done much in making the great medieval more opportunely usable. Ignorance of his work means time wasted covering ground he has already tilled and planted. Perhaps our Capuchin confreres can tell us of the outstanding studies in Laurence's theology of woman.

Such fields of questions can be multiplied, as woman in Scripture, etc. But perhaps it is best to sum up by expressing a hope that the rapidly rising educational levels of Sisters' congregations will prompt development in detail and in survey on the question of woman. Only when the growing offerings of all fields are synthesized, and the synthesis itself kept growing, can we propose a solid doctrine on the education of woman as woman, the need Fr. Nicholas sees with such persuasion.



THE SOCIO-ECONOMIC QUESTION AND FAMILY LIFE

FR. SYLVESTER M. KARDOS, O.F.M.CONV.

INTRODUCTION

The Nature of the Socio-Economic Question

Much time and energy has too often been expended in unnecessary debate because sociologists are inclined to employ conventional words in unconventional combinations without explaining the meaning they wish to attach to them. As a result, much confusion results in trying to correlate their ideas with those of others. The same danger is present in treating this particular topic. To avoid such a confusion of ideas and to limit the scope of my presentation, I have chosen to begin with an explanation of my choice of terminology.

The socio-economic question is in broad terms none other than the much-discussed "social question." And well might it be much discussed, for it is the problem which gives rise to "the conflict existing between the interests of different social groups, chiefly in the economic field."¹ But since there are many areas of conflict between the members of the different levels of society, the term "socio-economic" was employed in the title to set off clearly the limits within which this paper will discuss the broader social problem. If we were to refer to the "Social Question in Family Life," the impression might be given of an all-inclusive treatment of its many diverse implications. This paper, however, will concentrate specifically upon those facets of the question which have a direct and immediate bearing upon the *economic* difficulties in Family Life.

Thus far we have mentioned only the negative aspects of the Social Question. A more positive view will be found in the first book of the series bearing the title: *The Social Problem*. Fundamentally,

¹ The Social Problem, Book I: *Social Concepts and Problems* (Collegeville, Minn., St. John's Abbey), 1936, p. 21.

the problem is resolved to be that of providing "all the members of society with that minimum of material goods which is necessary for man's temporal happiness and ultimately also for the realization of his eternal destiny."² This definition should please both the sociologist and the theologian since it does not overlook the temporo-material needs of man, but sets them in their proper perspective as instruments with which he is to fashion his eternal destiny. This temporal happiness of which we speak will not be attained if a man is able only to eke out his existence on a subsistence or below subsistence income. Happiness demands a certain degree of satisfaction. In the temporal order this can only be obtained with a certain generous sufficiency of material goods. In the words of Leo XIII, every man has a right to live in "reasonable and frugal comfort."³

Furthermore, one cannot expect any man to be happy if his loved ones do not enjoy at least a reasonable degree of well-being. Nor can we justly tell a man that he has a right to marry and then deny him the means necessary to fulfill the marriage contract, the primary end of which is the procreation and education of offspring.⁴ For these reasons it is abundantly clear that the socio-economic problem extends to the entire family unit. The social question is a family problem.

The Specific Goals of This Paper

The temporal happiness of both parents and children is doubtless an important aspect of our discussion, but as Franciscan priests we are even more concerned with the influence of the socio-economic question upon the ultimate goals of life. Therefore, the sociological bases of this paper must be considered much as philosophy which is looked upon as the handmaid of theology. Hence, the recognition of the effects of the socio-economic question upon the moral life of the family will be the true purpose of this study. Having ascertained how morals are affected, we shall then offer to families caught up in this social environment a program for Christian living inspired by the spirit of St. Francis. This is no mere stopgap plan, however,

² *Ibidem*.

³ Leo XIII, *Rerum Novarum* (May 15, 1891), No. 34.

⁴ R. A. Ryan, *A Living Wage* (N. Y.: Macmillan Co., 1920), pp. 85 ff.

for we shall show why it demands that the economic institutions of society be modified to provide a decent family living wage for all.

This approach from the point of view of the moralist needs no defense before this group. On the other hand, the words of Leo XIII are still true today that "it is the opinion of some, and the error is already very common, that the *social* question is merely an *economic* one, whereas in point of fact it is, above all, a moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion."⁵ We as Franciscan priests have a special duty to be concerned with these matters, for we are specially dedicated by our Seraphic Father and our Rule to filial obedience to Holy Mother Church. Through the mouths of the Popes she urges that "in all questions of this sort where the interests of the Church and Christian people are so closely allied, it is evident what they who are in the sacred ministry should do, and it is clear how industrious they should be in inculcating right doctrine and in teaching the duties of prudence and charity." Moreover, it is the very nature of Franciscan priests "to go out and move among the people, to exert a healthy influence on them by adapting themselves to the present conditions of things" as Leo XIII exhorted his priests. For that was the very mission and ideal of Francis of Assisi and his followers after him.⁶

I

THE SOCIO-ECONOMIC STATUS OF THE MODERN FAMILY

In this first section we shall make a brief sociological survey of the present situation in which the Christian family finds itself with a view to diagnosing its ills and prescribing a remedial approach. This we shall do by considering three key points: 1) the demands created by a technological economy; 2) deflated family incomes; and 3) inflated family expenses.

⁵ Leo XIII, *Graves de Communi* (Jan. 18, 1901), No. 11.

⁶ *Idem*, No. 24; See also: *Humanum Genus* (April 20, 1884), No. 34. In this encyclical the illustrious Pontiff contrasts the Christian virtues of liberty, equality and fraternity as taught by St. Francis and his followers with the deceptive wiles of the Freemason—a comparison that could be extended to many "isms" today.

The Technological Economy

The socio-economic status of the family is fashioned by the age in which it exists. Without digressing into a review of the history of the family from the dawn of civilization, it is evident that profound changes have taken place in society which have had far-reaching effects upon its basic unit—the family. In the last century alone there has been a radical revision in its status, having different significance for each of its members.

The First Industrial Revolution sparked a migration of impoverished farmers to the cities growing around the mushrooming factories. The social evils that decayed these disorganized communities are well-known to everyone. Some relief did come finally in the form of Papal Encyclicals, which inspired genuine attempts to obtain a fair share for the workingman. The Second Industrial Revolution of the 1920's perpetuated the new system and augmented the perplexing problems of the overcrowded cities. Fostered by the demands of ravaging wars waged and won on the basis of industrial might, a new and more radical revolution took form with the advent of automation, the new watchword of progress among business management.

There can be no doubt that this Third Industrial Revolution, based upon a philosophy of production that embodies all the latest developments in materials handling, electronic control and computer design, is well on its way to being the most radical to date.⁷ Nor can there be any doubt that it will continue to spread for a multiplicity of reasons—reasons favorable not only to business but also to labor and government. Increased and more extensive adaptation of this promising productive philosophy is not only a possibility, it is an inevitable certainty.

Management regards it as the greatest promise for expansion and profit yet devised. This is so fundamental to its acceptance that it does not seem inaccurate to say that automation would hardly have seen concrete application if it were not a worthwhile investment.⁸ These profits will be realized principally by reason of a

⁷ Cf. A. N. Turner, "A Researcher Views Human Adjustment to Automation," *Advanced Management* 21 (1956,5), 21-25; "Automation: Twentieth Century Revolution," *U. N. Review* 3 (1957, 12), 1823.

⁸ Cf. T. F. Silvey, "Automation Research and Organized Labor," *Man and*

reduced payroll and proportionately lower capital expenditures. Nevertheless, labor is not completely adverse to automation in principle, though it has often complained of management's mode of implementing it. The labor unions realize that some jobs will cease to exist, but they foresee that many and perhaps more upgraded positions will be opened in the labor market with better working conditions, fewer hours, and higher wages. Whether or not this dream will come true is a debatable question; labor leaders on the whole, however, remain optimistic. With V. G. Reuther, their one admonition is that "the problem before this generation of mankind is how to achieve the golden age of plenty which this new industrial revolution promises without paying the awful price in human misery exacted by the first industrial revolution for the gains it ultimately brought us."⁹

Ultimately the technological and social benefits of the new techniques could be spread throughout society if implemented wisely. Thus everyone stands to benefit from its use. But the big question remains: Have men learned well the lesson taught by the past industrial upheavals, or are we headed for another period of opportunism in which human rights and human dignity will be further debased? In the subsequent development of this section we shall analyse the major effects of this technology upon the income and expenses of the modern family.

Deflated Family Income

Optimists will be quick to point out that the Industrial Revolutions have always brought with them higher living standards. This is indeed a blessing which may help to solve the socio-economic problems of the family. We cannot help but agree with the statement that we are enjoying the highest living standards ever, but let us not scan our graphs and scales too superficially. There is also another side of the statistical picture which, while it is not pitch-black, is at least tattle-tale gray.

Automation (Report of the Proceedings of the Conference on Automation of the Yale Society for Applied Anthropology—1955) (New Haven, Conn.: Yale Univ. Press), 1956, p. 90.

⁹ V. G. Reuther, "Automation and Collective Bargaining," *Free Labour World* 77 (1956), 7.

The Department of Commerce published a report in September of 1956, when automation was already in its second generation, which had this sobering news: One-fifth of all American consumer units had annual incomes of under \$2,000; another two-fifths had incomes ranging between \$2,000 to \$5,000 annually.¹⁰ When these incomes are compared with today's inflationary prices the result is rather startling for the country with the highest standard of living in the world. For it is estimated that those city families earning much less than \$5,000 in 1960 "must be considered to be living on a subsistence level."¹¹ In other words, about three-fifths or at least a half of American families are living at or below the subsistence level. These statistics apply to the "average" family. What is to be said of the larger family which merits the Church's special blessings? It might prove profitable to refer here to some further statistics which have to do with family size in relation to income.

The families with the largest number of children have perennially been located in the lower income brackets. Though there is some indication that the "average" family is growing slightly larger, the time-honored division of family size according to income groups still stands. Father Thomas of St. Louis University states that "according to most recent estimates (1957) about half the children in the nation (30 million) were living in families whose total income was less than \$5,000 and 15 to 20 per cent (about 11 million) in families with incomes of less than \$2,500."¹² Remembering that it is estimated that one must earn \$5,000 annually before the average family can do more than subsist, we must painfully admit that almost half of our children come from families who must struggle to make ends meet. This poorer class of people is in a special way the area of the Franciscan apostolate and, therefore, this paper will concern itself more with this half of the nation than do the majority of sociologists who offer economic counseling to the American family.

From these facts we realize that the new technology with all its

¹⁰ U. S. Department of Commerce, *Current Population Reports* (Series P-60, 22), (Wash., D.C.: U.S. Govt. Printing Office), Sept. 1956.

¹¹ Wm. J. Whalen, *Christian Family Finance* (Milwaukee: Bruce, 1960), pp. v-vi.

¹² J. L. Thomas, S.J., "Affluent Society Accords Low Income to Large Families," *The Evangelist* 35 (July 29, 1960), 7-A.

promises of higher wages has not yet benefited a large segment of our population. And since the full implementation of the latest developments must surely bring with them a redistribution of the work force, we must expect that the American family still has much to suffer in the socio-economic sphere. Each time another productive process is automated there will arise the question of how to pay the family bills from the time the breadwinner is released from one job until he is trained for another. And no one has a definite answer as to how many heads of families will become unwanted in the labor force either because of advanced age, lack of skill, or some other disqualification. It is, in fact, this realization of the insecurity of one's job in the period of transition from standard manufacturing methods to those of automation that is the greatest hardship precisely because of the uncertainties involved.¹³ The dangers and inequities of the situation were well expressed by the American Hierarchy in their statement on *The Christian Family*: ". . . the family, to exercise its good influence in full effectiveness, needs a just measure of economic security. When in a wealthy and prospering nation, diligent and worthy parents are forced to live in grinding poverty; when parents have no opportunity of owning their own home; when the aid of government is extended to those who raise crops or build machines but not to those who rear children, there exists a condition of inequity and even of injustice. Social legislation and social action must concur to improve man's economic opportunity, to enable him to marry early, to free him from the peril of unnaturally limiting his family, and to afford him some certainty of sufficiently gainful employment and some assurance that death or accident will not reduce his dependents to the status of public charges."¹⁴

II

THE SOCIO-ECONOMIC PROBLEMS OF THE MODERN FAMILY

Because of the socio-economic status of the modern family a

¹³ Cf. A. Weiss, *What Automation Means to You*, Wash., D. C. (AFL-CIO) International Brotherhood TCWHA, 1956, p. 6; F. Pollock, *The Economic and Social Consequences of Automation*, trans. by O. W. Henderson—W. H. Chaloner, Oxford, Basil Blackwell, 1957, p. 12 and passim, etc.

¹⁴ National Episcopal Committee, NCWC, *The Christian Family* (Wash., D. C.: NCWC Publications), Nov. 21, 1949, p. 3.

young man and woman contemplating marriage are often overwhelmed by the prospect of the struggle ahead. Part of their apprehension is traceable to the somewhat surprising fact that the majority of our young people tend to overestimate the actual burdens of family life by a considerable margin. This may result from a lack of familiarity with the realities of the situation or more probably from an idealistic or more properly utopian dream of a comfortable existence in our materialistic, pleasure-seeking society. Whatever the reasons may be, according to surveys among college students there seemed to be a desire for a large measure of economic security, with the young women shooting a little higher than the young men. In round figures the general consensus of opinion was that a newly-married couple should have a nest egg of from \$3,500 to \$4,000 and an assured annual income of from \$4,000 to \$4,500.¹⁵ In the end many of them do not have near that much when they marry, but it is the goal for which they strive.

As a result, they are somewhat unwilling to embark upon the sea of matrimony short on provisions, and therefore delay their marriages with all the consequent dangers of a long courtship. The dangers of which we speak are not those of a waning romance but of the perversions of it against which the Church has always warned. In the end how many there are who feel that they were 'forced' to marry because of their 'indiscretions' during these protracted courtships. How many others sin without the 'embarrassing' consequences! We do not overlook the fact that there are many other grievous errors in modern courtship which are more important reasons for these unhappy results, but we do maintain that economic insecurity is also a contributing factor.

Insufficient Income

More disastrous still are the effects of an insufficient income upon a couple already married. Foremost in our estimation must be the stifling of the very life of the family—the primary purpose of matrimony—the procreation and education of children. Like a broken record we hear time and time again that a couple are financially incapable of supporting another child and so they feel

¹⁵ Cf. C. S. Mihanovitch—G. J. Schnepf, S.M.—J. L. Thomas, S.J., *Marriage and the Family* (Milwaukee: Bruce, 1952), pp. 195 ff.

that they are forced to resort to contraceptives if you wish them to avoid abortions. This is, of course, no solution, but some solution consonant with right morals must be found. Even should a couple be God-fearing enough to abide by the so-called "moral methods" of limiting their family or postponing it, this is by no means the ideal situation. Very often this postponement is itself the font of numerous other ills which are later labeled in the divorce courts as incompatibility, moral oppression, etc. For, however legitimate such limiting means might be, they are far short of the natural demands of the state of matrimony. They place a psychological burden upon the couple which competent psychologists consider good reason for encouraging a natural rate of family expansion.

It has been said that three can live as cheaply as two, but that is highly improbable in the state of our economy.¹⁶ Very often it is more expensive to bring another child into the modern world than to maintain an adult. Even before birth the expenses of prenatal care begin to mount and the bills that must be paid for a wide variety of needs grow larger—strange to say—with each technological advance. The added expenses created by the progress in the medical and associated sciences do have a decided compensation in the benefits they provide for both mother and child.¹⁷ The dramatically reduced mortality rates for both are indeed sufficient blessing in themselves, but this very blessing becomes a factor in magnifying the economic struggle that another baby brings with it. At one time another child may have meant simply another mouth to feed, but today it is another addressee for the bill collector. The fact that each child conceived will strain the wage-earner's income for the next quarter of a century certainly makes the average parent pause.

In an earlier day, even children could be counted upon to begin to contribute, if not substantially, at least with a certain proportion to the family income. This was not in the form of wages earned, perhaps, but at least there were numerous ways in which the money brought home by the father could be made to stretch much farther through the industry of all members of the family. Today it seems to be just the opposite. Each child not only needs an allowance in

¹⁶ J. A. Magner, *The Art of Happy Marriage* (Milwaukee: Bruce, 1947), p. 144.

¹⁷ R. Cissell—H. Cissell, *Stretching the Family Income* (N.Y.: Wagner), pp. 204 ff.

cash dollars, but there is less he can do to make money go farther. And note that the modern parent cannot foresee even a few years in which the young man or woman will help restock the family's dwindling financial reserves. In this technological age the great majority must go on for higher education or training of some sort if they are to compete successfully in the labor market. Coupled with the trend to ever earlier marriages, these factors indicate that the modern parent can only hope that his children will be able to support themselves and their own children after they marry.¹⁸

Besides offering a gloomy prospect for the future of a couple who hope to raise a family, the present status of our technological economy is particularly weakened by the high prices attached to the very necessities of life.

Food has always been the primary necessity, for the preservation of life depends upon it, and yet it is the most costly item in any modern budget. Whenever the cost of living index rises, it is usually traceable to a boost in the price of some article or articles in the family food basket. This remains a strange anomaly when our warehouses are overflowing with food surpluses that would make Egypt's seven-year hoard look paltry by comparison.¹⁹

Decent housing takes far too large a slice out of the family budget. Unable to secure a home of their own, many families would be willing to rent an apartment but find that anything that could accommodate a large family is either beyond their means or is not available to them. Caught between the dilemma of a high-cost city apartment and the burdens of a mortgaged home, the preference is usually to face the difficulties of the latter for the sake of the reasonable stability that owning one's home offers. Too often, however, the result is that, hard-pressed by unduly high payments, more important values must be sacrificed. Even should a man be able to buy a home outright, the expenses that he meets at every turn deprive him of the security that he bargained for, because taxes and maintenance costs have reached phenomenal figures.²⁰

¹⁸ Cf. P. F. Drucker, "America's Next Twenty Years, Part I: The Coming Labor Shortage," *Harper's Magazine* 210 (1955, 1258) 24: "... of the twelve million who will be reaching working age between 1965 and 1975, five (million) may go to college rather than straight to work. . . ."

¹⁹ R. Cissell—H. Cissell, *op. cit.*, pp. 97 ff.

²⁰ Wm. J. Whalen, *op. cit.*, pp. 16-26.

Fortunately some progress does seem to have been made through technology in the area of the third fundamental necessity—clothing. Because the new synthetic fabrics do wear better and are more serviceable for a wider variety of needs, they balance favorably with their higher price tags. But it takes strong will power to resist the insidious proddings of Madison Avenue and the styles of the fashion world.

Although our constant technological progress does give promise of eventually making possible higher living standards for greater numbers of our people, a large percentage of the present generation must struggle to make a living confronted as they are with the current inflationary price levels. Even should their income be sufficient now, they have no assurance that their favorable economic condition will last. In such an atmosphere of financial pressure, a Christian marriage and the prospect of raising a family is a forbidding challenge beset with many temptations. Among the most diabolical of these is the temptation to frustrate the primary end of marriage itself in order to allow for a more comfortable life. In order to help Catholic parents avoid these pitfalls we offer a Franciscan plan of personal and social action.

III

A FRANCISCAN BUDGET

We have seen that our present economy provides a large proportion of men with no more than a subsistence income and many must get along with even less. In order for these to provide their families with the necessities of life in our technological society in the present and for the uncertain future, some degree of planning is an undeniable necessity. This we feel is best achieved on the family level through the use of a budget.

A budget in general is a pattern of spending according to which a man allocates a certain specific portion of his income for his contemplated needs. Much has been said of "model budgets" and they do have their place—as models. But you cannot simply lay down a precise formula which will have universal application according to which a certain percentage of one's income should be

set aside for food, another for shelter, etc. On the other hand, no budget will be successful unless it be based upon principles which will give it form and meaning. There must be a certain amount of freedom in the expenditure of one's resources, but there must also be definite directive lines for it to follow. The principles that will suffice will be found, I believe, outside the field of economics and in the sphere of religion. For the problems to be faced in distributing an insufficient income are really religious problems and these will be answered only with religious principles.

Basically the question resolves itself into a choice of values. Which of these many possible articles on my budget is most important to me? The greater importance I attach to one thing over another will depend upon my understanding of the meaning and purpose of life. It is natural then that we as followers of St. Francis should choose to offer our Seraphic Founder's spirit of poverty as the foundation for a balanced budget in the Christian sense. If men were imbued with this ideal, then surely the stifling materialism and selfish hedonism of our times would give way to Christian living. This happy event must first be realized on the personal level before society can be changed for the better. In the words of Fr. Meyer: "Toward life our attitudes must change to an attitude of personal responsibility to do what ought to be done, ourselves, regardless of where it may lead and what others may do."²¹

Wealth must not be the sole goal of men's lives but a means to the development of their total selves that they might ultimately come to know, love and serve God more perfectly and eventually be happy with Him in Eternity. Wealth of itself will not solve even economic problems. While it is truly a necessary element in any budget, it retains more the nature of a necessary evil and not a good in itself. More important than a bulging pay envelope is the wise management of one's income, whether it be that of a multi-million-dollar estate or that of a family with a yearly income of a few thousand dollars. When one hundred and ninety husbands and wives were asked which they considered to be most important, eighty-three per cent plus agreed that management was indeed more

²¹ J. Meyer, O.F.M., *Social Ideals of St. Francis* (St. Louis: Herder, 1938), p. 44.

important for a successful marriage than a large income.²² How well your own experiences verify that statement!

St. Francis was no Utopian Idealist. He gave his ideal concrete form—three forms in fact, to suit the needs of those who sought to follow him in every station of life. Besides religious men and women there were those in the world who also caught the spark of Seraphic simplicity. For them the Founder outlined a Third Order which, growing through the centuries, has preserved his spirit and applied it to the changing times. The Three-Point Program of the Fourth National Tertiary Congress seems to me to offer the sound principles we are seeking for the formulation of a Franciscan budget. This program might be stated concisely in the following terms:

1) The faithful observance of all God's Laws in all that pertains to material goods.

2) A moderate use and enjoyment of the things of this world.

3) A generosity toward our less fortunate neighbors.

The first of these is not a matter of counsel, but a duty of justice and charity that cannot be overlooked without incurring the righteous indignation of God. To follow this *first* point of the Franciscan planned economy, then, means to refrain from all sorts of double-dealing which would violate the commandments of God, no matter what many others are doing and no matter how well you may use your profits for the benefit of your struggling family. We have no right to balance our budget by any sort of shrewd dealings that will fatten our own bank account at the expense of another. Both justice and charity require this of us.

Although there is no commandment of God to demand that we go beyond the first point, it is advisable that we do so. By putting into practice the second point the Franciscan in spirit, by practicing moderation in even the legitimate use of wealth, will be careful not to allow himself to become attached to anything. In that way, through the practice of the virtue of moderation, he will be ever prompt to squelch sentiments of envy, jealousy and pride when they begin to tempt to some unscrupulous deed.

²² A. H. Clemens, *Marriage and the Family* (Englewood Cliffs, N.J.: Prentice-Hall, 1958) (3rd prtg.), p. 301.

Moderation

In particular, the virtue of moderation, which is a part of Franciscan simplicity, will help to stretch the dollars and cents spent on necessities and salvage those wasted on trifling luxuries. We shall take a few examples among the fundamental necessities of which we spoke earlier.

We had said that food is a major item that consumes a large portion of every family income. Yet, without denying ourselves nourishing food, how much money could be saved if we really did insist upon nourishment and less on frills. If for no other reason than to avoid impulse-buying, it might be advisable for some to avoid the self-service super-markets in favor of the corner grocer. So much good money is wasted in this way on food that is never consumed or which belongs only on the tables of kings. It may take a little more time to shop around for bargains, but it is still the best way for a housewife to get the most out of her food dollar. The thrifty housewife need not serve tasteless meals, but here again the secret is a little more time and effort. Old fashioned canning of fruits and vegetables bought at the peak of their season is a big saving over frozen and factory preserved foods.

Finally, there is no doubt that Americans as a rule eat too much of the wrong kinds of food and then spend literally millions of dollars on reducing pills, machines and gimmicks. It would be so much more effective, economical and healthful if they would simply eat more moderately.

Some who do not waste food money are nevertheless living under a roof that is far too expensive for their pocketbooks. The result is that their budgets are constantly unbalanced by the frantic monthly squeeze to meet the mortgage payments. It is commendable for a father to provide a comfortable home for his family, but it is not the house that makes the home. More attention should be given to those living in the house than to the house in which they live. As a rule of thumb, economists advise that no family can afford housing (either in rent, taxes or payments) that costs more than two and a half times the annual family income. This may not sound like an awful lot in this day of high rents and real estate, but it is a safe rule and one which allows the one balancing the budget to

come out in the red once in a while. After all, provided that a family has a home that serves their needs in reasonable comfort, is not the added flair mostly for appearances in order to keep up with the O'Briens?

In the matter of clothing, how many people have been seen to come out of hovels "dressed to kill"! While women are usually blamed as the most serious offenders in following the changes of fashion at the expense of the family budget, they are not the only offenders. Children must especially be taught the necessity of thrift and here, as elsewhere, there is no better teacher than the good example of a parent mending clothes, repairing leaks in the roof, etc.

There are some costs that cannot be counted out of your budget; these include doctors' bills, tuition for school and college, etc. But this can hardly be said of the family's leisure activities. A great many families cannot really afford that outboard motorboat, or the new car every two years, etc. If they would only make a sensible decision in one or two big expenses of this nature, they could avoid a lot of unnecessary penny-pinching.²³

It would be impossible to devote any more space to the particulars of applying the Three-Point Program of the Tertiary movement. These few examples, however, should serve as an example of how we are to encourage men to put first things first and return to a more simple manner of living. Such a manner of life might prove a bit more difficult, especially at first, but the satisfaction it will bring will be well worth the sacrifices involved.

Neighbor's Welfare

One who is really living in the spirit of St. Francis does not stop here. His charity demands that he be not only careful about his own affairs, but that he be sympathetic to the difficulties of others. This is the *third* point of the Tertiary Program. If we are to be truly Franciscan, we must have room in our minds and hearts for our neighbor in need. For, while a Franciscan is definitely concerned about perfecting his relations with God above all, still in his charity

²³ Specific advice on a wide variety of practical problems will be found in the following works: R. Cissell—H. Cissell, *op. cit.*; Wm. J. Whalen, *op. cit.*; American Bankers Association, *Personal Money Management*, 1951; Popenoe, *Modern Marriage* (N.Y.: Macmillan, 1946).

he must also be concerned with the welfare of others. First of all, he will seek his neighbors' spiritual welfare, but since this is affected by the material, the latter will also be an object of interest to him. His charity will then urge him to do whatever is feasible according to his own economic status to alleviate the hard lot of the many less fortunate than himself.

IV

FRANCISCAN SOCIAL ACTION

After an individual has fulfilled his personal obligations of justice and charity, he will continue to come up against many evils in our economy. These cannot be shrugged off as the necessary imperfections of a human system. The Franciscan in spirit must *do something about them* in order to so form our social institutions that they might be a help rather than a hindrance to the attainment of temporal happiness.

Since most of our troubles in the economic sphere are the result of the uncompromising attitudes of partisan interests, there is need of a new viewpoint—a fresh perspective. In the words of Fr. Meyer: "We shall never take the right attitude toward things until we have taken the right attitude toward our fellow man, rating him right and treating him right."²⁴ What is "right" will be determined by both the virtue of justice and the virtue of charity. In particular, this will be the role of *social* justice and *social* charity as described by Pius XI who said: "Loftier and nobler principles—social justice and social charity—must, therefore, be sought whereby this dictatorship may be governed firmly and fully. Hence, the institutions themselves of peoples and particularly those of all social life ought to be penetrated with this justice, and it is most necessary that if it is to be truly effective, it establish a juridical and social order which will, as it were, give form and shape to all economic life. Social charity, moreover, ought to be as the soul of this order—an order which public authority ought to be ever ready effectively to protect and defend."²⁵ This approach to the socio-economic prob-

²⁴ J. Meyer, *op. cit.*, p. 44.

²⁵ Pius XI, *Quadragesimo Anno* (May 15, 1931), Engl. Transl. by T. P. McLaughlin, C.S.B., in *The Church and the Reconstruction of the Modern*

lems of our day is the plan for a co-operative assembly of business, labor and government envisioned by Pius XI which has come to be known as the Industry Council Plan.²⁶ It is a plan of Christlike action in the spirit of St. Francis and his first followers—a spirit which in the lifetime of our Seraphic Father did much to placate the warring factions of his native country and of the lands that his followers conquered for Christ. The organization of such a co-operative and hierarchical system in each nation is left to the discretion of the members. The basic problems they must face, however, and the principles for their solution will everywhere be the same.

We feel that the primary obstacles to happy family life according to the dictates of God and conscience in the economic order revolve chiefly around three points: 1) the insufficiency of family income; 2) the insecurity of family income; and 3) the inflationary price spiral. In a previous section we described the nature of these problems and now we hope to indicate the demands of justice and charity in these areas.

Insufficient Family Income

According to the facts of the case as already stated it is evident that, in our present technological economy, revolutionary measures must be taken to assure a living wage for all. This living wage must be sufficient to provide not only the necessities of life but all that is necessary for the proper development of the human person. Pope Leo XIII affirms that *natural justice* demands that a living wage be paid the worker; that is, a wage which "shall not be less than enough to support the worker who is thrifty and upright."²⁷ This support of which he speaks does not pertain to the barest necessities only, but that which will secure for him all that is necessary "to enable him, housed, clothed, and secure, to live his life without

World, the Social Encyclicals of Pius XI (Garden City, N.Y.: Doubleday & Co., 1957), p. 250.

²⁶ For other names for this plan, cf. G. J. Schepp, "Let's Call It the Industry Council Plan," *America* 79 (1948), p. 572-74. For authoritative studies of its structure, cf. O. Von Nell-Breuning, S.J., *The Reorganization of the Social Economy (The Social Encyclicals Developed and Explained)*, (Milwaukee: Bruce, 1936).

²⁷ Leo XIII, *Rerum Novarum*, No. 63.

hardship.”²⁸ Pius XI, in commenting upon the brilliant work of Leo XIII, was even more explicit and pointed the way to the living *family* wage when he urged that an equitable share of the fruits of production be given to the workers “that they may increase their property by thrift, that they may bear, by wise management of this increase in property, the burdens of family life with greater ease and security, and that, emerging from that insecure lot in life in whose uncertainties non-owning workers are cast, they may be able not only to endure the vicissitudes of earthly existence, but have also assurance that when their lives are ended they will provide in some measure for those they leave after them.”²⁹

These and similar texts have made it abundantly clear to moralists that a living wage and indeed a family living wage is an obligation in justice. *The Code of Social Principles* puts it this way: “A living wage, providing for the maintenance of the worker and his family, and insurance against risk of accident, illness, old age, and unemployment is the least wage due in justice from the employer.”³⁰ This is the only conclusion that can be drawn from the nature of work as insisted upon by the Sovereign Pontiffs—a contribution to the common good which is not only personal but also necessary for a man’s support and development.³¹ Moreover, since the Church insists that it is most proper that the father of the household be the sole provider, the wage given him must cover the needs of the entire family.

These are all obligations in strict justice to which restitution is due if the demands are not met. However, it is conceded that a variety of other factors may make it impossible at a precise moment in the economic development of a nation or corporation to provide a living family wage. In such cases it becomes an obligation of social justice that the economic system be so modified as to make it possible at least in the future.

One form of adapting the economy to the needs of the family unit is known as the Family Allowance Plan. This question is so

²⁸ *Idem.*, No. 51.

²⁹ Pius XI, *Quadragesimo Anno*, No. 61.

³⁰ International Union of Social Studies, *A Code of Social Principles* (Oxford: Catholic Social Guild, 1937), No. 136.

³¹ Leo XIII, *Rerum Novarum*, Nos. 61-62.

complicated by the individual political and economic temper of each nation which will determine its form and feasibility that we feel it demands separate treatment.³² We would only call to your attention that this plan has met with decided success in some countries and holds great promise for the future. For the present, we would only urge that the recommendations of the *Code of Social Principles* be followed, namely, that these societies be the result of co-operative bargaining among management, labor, and government, and preferably established under the aegis of private concerns. Always they should foster a return to the true evaluation of the family and natural capacities of its individual members.³³

Insecurity of Family Income

In an economy geared to rapid change, it is natural that the worker who depends upon continued employment will always have to contend with a certain amount of insecurity in his financial position. Technology is constantly creating new needs and new methods to fulfill them. As a result, there will be a perennial readjustment of the producing patterns of a nation. Ultimately the one who will suffer most from these upheavals will be the worker who is shifted either to a new place of employ or out of the employment picture altogether. Certainly he has a right to fair treatment; the question is, who owes it to him and at what price?

It would seem that the worker who is laid off has a right in charity to equitable treatment at the hands of his former employer. It is upon this foundation that the various plans for the transition are based.³⁴ Because some of the giants of American business have devised such schemes, it would seem that the heads of these corporations admit their obligation in this area. Besides this there is a real obligation in social justice upon all members of the economy so to alter the social climate that these displaced workers are provided for—especially through training programs, business expan-

³² Cf. J. F. Cronin, S.S., *Catholic Social Principles* (Milwaukee: Bruce, 1952) (3rd Prtg), pp. 384-88.

³³ International Union of Social Studies, *op. cit.*, No. 137.

³⁴ Cf. Ford Motor Co., *The Ford Supplemental Unemployment Plan* (Dearborn, Mich.: Ford, 1955); J. F. Corrigan, "The Big G.A.W. Debate," *Social Order* 5 (1955, 4), pp. 155-58.

sion, guaranteed wages, and adequate training of the young workers of the future. There is not time to analyze all of these positions here, but we might note that these opinions are all ultimately based upon the needs of the family in the light of the dictates of social justice and social charity.

Inflationary Price Spirals

Many defend the necessity of some amount of inflation as an economic necessity in order to maintain an expanding economy. Be that as it may, the end result must be the higher standard of living promised for all—the family man as well as the unmarried—or it is not attaining its objective. Every price rise is naturally more difficult for a family than an individual to bear, even though a wage increase be also forthcoming. The pinch of the price rise for a father is *multiplied* by the number of persons depending upon his pay check. The benefit of a wage hike is *divided* by that same number. Moreover, any increase in prices in one field usually triggers an increase in prices across the board, adding to the misery of the one balancing the family budget. Evidently, then, even wage increases should take into account the size of a man's family. On the other hand, if prices were moderately reduced instead of wages increased, the families of men employed in all industries, and outside of industry as well, would benefit. Moreover, it is more than likely that one price reduction would allow for reductions in many associated industries, adding to a generally rosier picture for the family man.

None of these dreams, however, is an easy reality. There are so many economic currents affected by the slightest change in the financial weather that there is genuine need of co-operative effort in every step that is taken. For this reason, the Popes have wisely advised that men of good will who hope to alleviate the inequities of the present situation as dictated by social justice must work together. Pope Pius XII, of happy memory, put it very succinctly in speaking of the socio-economic problems resulting from the new technology: "More than ever before then, this fundamental problem ought to draw together the interests of the employers and employees and make them cognisant of their common lot in the one

social economy so that it might develop always more harmoniously the productive forces of the entire nation, and that it furthermore extend into Europe and expand to the rest of the world. In such circumstances there is but one counsel to give to the organized factors of the labor contract: It is better to bargain than to battle. This is the only principle they can justly adopt as they stand before their conscience and the public."³⁵

Conclusion

The Christian family cannot help but be affected by the socio-economic question, for its eternal as well as its temporal happiness depends in no small measure upon its economic security. The latest technological developments offer promise of ever higher living standards for the future; at the present time, however, those benefits have not yet been distributed to a large segment of our population.

The Franciscan spirit of poverty is capable of directing men in the best use of their present insufficient family incomes, but this is not a total solution. That all men might enjoy economic security in the near future, it is imperative that all classes of men, imbued with a Franciscan sense of justice and charity, co-operate for the common good of all. The Industry Council Plan of Pius XI is the soundest and most complete such program that has been formulated for the economic world. Under such a program, and with such principles, the socio-economic problems that plague the Christian family will be best resolved.

DISCUSSION

RICHARD BOLLIG, O.F.M. Cap.:—I want to comment particularly on Part Three of Father Sylvester's paper, where he refers to a "Franciscan Budget." This plan is based on the spirit of poverty of St. Francis and serves as a foundation for a balanced budget in a Christian sense. Our work as Franciscans should be to imbue our Catholic families with the ideal of St. Francis in regard to the spirit of poverty to counteract the stifling materialism and selfish hedonism which are affecting our Catholic families. The spirit of materialism is slowly creeping into our Catholic families and obscuring the end for which we are living in this world. We must reassert again and again that wealth is not the sole goal of men's lives, but that it is a means to the

³⁵ Pius XII, "L'automazione e il mondo del lavoro," *AAS* 49 (1957), 626.

development of their total selves that they might ultimately come to know, love and serve God more perfectly and eventually be happy with Him in heaven.

Here we must stress that sacrifice is necessary and people have to do without certain things not absolutely necessary for a decent living in order to help in the support of the church and school. Also, the children should be taught the right order in the spiritual values and to make sacrifices of material things in order to gain spiritual things for the next life.

DISCUSSION

SYLVESTER M. KARDOS, O.F.M.Conv.:—Those parents seeking practical advice with regard to the apportionment of their budget or the innumerable ways by which they can cut expenses are referred to the fine books listed in footnote number 23, and the other books at the end of this paper.

In reply to Fr. Aidan, I would consider thrift to be an integral part of moderation and as such it would definitely be a Franciscan virtue. For which reason he will find that, although omitted from the reading of this paper because of the need for brevity, this virtue is treated with some detail in the complete version.

It is true, as Fr. Aidan pointed out, that many economists are not exactly enthusiastic about the traditional view that thrift is a virtue. The reason for this, however, arises not from the nature of the virtue itself but out of the fear that too many "thrifty" individuals take their money out of circulation. The result of this could be deflation or depression. However, this would be the result only if assets were almost completely frozen. If on the other hand a thrifty man were to invest his money or at least put it in a savings account, it could be employed to avoid depression. In that way it would be possible for the government to establish a fiscal policy which would maintain a healthy economy by controlling interest rates, price ceilings, etc.



THE WORKING MOTHER IN MODERN SOCIETY

MATTHEW HERRON, T.O.R.

Fact

There are 22.5 million women workers today, whereas there were only 8.25 million women workers in 1920. The average woman worker in 1960 is married and 40 years of age. The average woman worker in 1920 was single and 28 years old. Today one out of every three workers is a woman, whereas in 1920 about one out of every five workers was a woman. More than one out of every three women work in 1960, while less than one out of every four women worked in 1920. Today, more than half of the American women are full-time homemakers. Others combine homemaking and their work outside the home. Some only work part-time. These figures are taken from the report issued by the United States Department of Labor.

Cause

The impact of the woman worker upon the economy, the home, and the morality of the home is tremendous. The sociological and psychological factors involved have indeed changed our way of living in many aspects. We certainly cannot take them all into consideration in this paper. We, of course, realize the causes behind this phenomenon. The manpower shortage during two wars, the movement toward urban and suburban living, automation in industry, educational facilities opened to women, which increased their earning power to a marked degree, have all been factors in the process of transferring the mother from the fireside to the status of a wage earner.

Good

Naturally this has been a very fortunate movement in some respects. Women were able to provide for their fatherless children. They took the place of disabled husbands and contributed in many

areas of activity proper to a mother, e.g., in some fields of social work.

Evils

But let us consider the moral problems immediately involved. Certainly, the practice of sinful birth prevention is increased in almost direct proportion to the growth in numbers of the working mother. Then, too, most pastors, social workers, and teachers who have studied the problem openly declare the main cause of child delinquency is lack of maternal supervision. The mother cannot give that supervision which seems essential for the moral formation of the child if she is employed full time outside the home.

Mind of Church

To be truthful, all of us, I am sure, realize a wife employed outside the home can neither give children their proper educational formation and training, nor, give her husband that mutual help so necessary for a happy and effective married life. Pope Pius XII in an address entitled "Woman's Duties in Social and Political Life" spelled out in detail the evil results. He said, "That such a home would be unkempt and untidy, nothing more than a mere shelter, in which there is no family spirit, no common family life. For children the street is more attractive than such a home. The education of the girl in such a home neglected, seeing her mother shirk all household duties, the girl will grow to despise housekeeping, she will have but one desire, to escape work and responsibility. A woman might, if she reflected, realize that the supplementary wage which she earns outside of the home is easily swallowed up by other expenses, even by waste which is ruinous to the family budget. Even from a natural standpoint, a working mother fails to contribute any positive good to family life. The task of bringing mothers back into the domestic sanctuary seems a hopeless task. We, knowing that all things are possible with God and His grace should make a determined effort to restore mothers to their natural place in the family circle."

The mother who also goes out to work in a factory or office, deafened by the excited restless world in which she lives, dazzled by

the tinsel of specious luxury, developing a thirst for shallow pleasures that distract but do not give satiety or repose in revue or dance halls (which are sprouting up everywhere, often for party propaganda purposes, and which corrupt youth) becomes a fashionable lady despising the old Nineteenth Century ways of life. How could she not feel her modest home surroundings unattractive and more squalid than they were in reality? To find her pleasure in them, to desire one day to settle in them herself, she should be able to offset her natural impressions by a serious intellectual and spiritual life, by the vigor that comes from religious education and from supernatural ideals. But what kind of religious formation has she received in such surroundings? And that is not all. When, as the years pass, her mother prematurely aged, worn out, and broken by work beyond her capacity, by sorrow and anxiety, sees her daughter return home at night at a very late hour, she will not find her a support or a help; but rather the mother herself will have to wait on her and to perform all the offices of a servant for a daughter incapable and unaccustomed to household work.

The words of Pope Pius XII on this subject reflect the mind of the Church: "We see a woman who in order to augment her husband's earning, betakes herself also to a factory, leaving her house abandoned during her absence. The house, untidy and small perhaps before, becomes even more miserable for lack of care. Members of the family work separately in four quarters of the city, and with different working hours. Scarcely ever do they find themselves together for dinner or rest after work—still less for prayer in common. What is left of family life? And what attraction can it offer to children?"

To such painful consequences of the absence of the mother from the home there is added another, still more deplorable. It concerns the education, especially of the young girl, and her preparation for real life. Accustomed as she is to see her mother always out of the house, and the house itself so gloomy in its abandonment, she will be unable to find any attraction for it and she will not feel the slightest inclination for austere housekeeping jobs. She cannot be expected to appreciate their nobility and beauty or to wish one day to give herself to them as a wife and mother.

This is true in all grades and stations of social life. The daughter

If of the worldly woman who sees all housekeeping left in the hands of paid help, while her mother is engaged in frivolous occupations and futile amusements, will follow her example, will want to be emancipated as soon as possible and will want, in the words of a very tragic phrase, "to live her own life." How could she conceive a desire to become one day a true lady that is the mother of a happy, prosperous, worthy family?

In truth, we must admit that the working mother in modern society seems to be a necessary evil. The whole economic and financial structure in our urban areas seems to be geared to, and dependent upon, supplementary wages of the working wife. Mercantile engineers estimate the combined income of the husband and wife to advise the merchants as to just how high they could set prices in even the essentials necessary for domestic life. In an earlier address just at the end of the war, Pope Pius XII seemed to recognize the working mother as a necessary evil, and made some recommendations that are still apropos:

And now to those among you who are wives and mothers We say: We know well how arduous it may be to satisfy, with faithfulness toward the law of God, the duties of workers in an extra-home occupation and at the same time those of a mother of a family; nor are We unaware that many do not withstand and break down under the strain that arises from that two-fold job. The efforts of the Church in favor of a wage sufficient for the upkeep of the workingman and his family has always had and still has an objective (often difficult to attain) that of leading the wife and mother back to her own vocation in the household.

For if you likewise, beloved daughters, must earn daily bread in factories or on plantations, give to your husband and to your children, with redoubled fervor in the hours that you have left for the home, the exhortation of a good example, affectionate caress, constant love. See to it that your dwelling becomes, to use the expression of the Apostle Saint Paul, "a place of quiet and tranquil life, of all piety and dignity," always stirred by the resolution of assuring with conscious diligence to your family those healthy results, which the ancient Christian framework of customs, now abandoned, used to perform unconsciously. By keeping the holy days of obligation, devout attendance to the Holy Sacrifice of the Mass, frequently at the Eucharistic Table, you will attain courage in the profession of your faith, generous forbearance in the trials and tribulations of life, strength to keep purity of mind and habits, conjugal fidelity, maternal love ready for every renunciation, and above all the grace of Jesus which will abound in you, in your family, in your companions at work; so that rectitude and loyalty, respect for the right and dignity of others and the promptness of mutual aid may be the distinguishing qualities of your reciprocal relations.

SOCIOLOGY OF THE MIGRANT FAMILY

ANTHONY SOTO, O.F.M.

| ii |

There are millions of families within the borders of our country that do not fit into the mold of the so-called typical American family. Examples of these groups would be American families of Negro, Oriental, Mexican, or Indian extraction. These are the "hard to reach" families mainly because they are culturally and economically different from the dominant majority.

From among these groups we will take the agricultural migrant family for purposes of study, not only because they are the most excluded but because they are most in need of our understanding. St. Francis would call them the real "minores" of today.

The President's Committee on Migratory Labor estimates that there are about a million of these migrants moving across the face of our land. No one really knows how many there are. The point is that they are real people who need our understanding and our help. They are the people who keep our tables heavy-laden, but who themselves are ill-fed, ill-clothed, and ill-housed. Their children are always behind in school. They do not share in most of the social benefits that accrue to their fellow citizens who work in industry. Yet they are living surrounded by the "affluent society." Theirs is true "poverty in the midst of plenty." However, what we will mainly try to understand here is how culture functions to separate them from other groups and thus aggravate their problem. We shall consider the Mexican agricultural migratory families, not only because they are very numerous but because they are mostly Catholic. Our method of study, however, might be applied to any group that is culturally different.

The Mexican Migratory Family

Of the million agricultural migrants, about 80% are American citizens of Mexican extraction. These families live on the fringes of society socially, economically, politically, and religiously. The Presi-

dent's Committee on Migratory Labor stated recently: "The agricultural migrant worker and his family are in that group which is at the bottom of the economic scale in the United States." (1956) Socially they are not accepted into the established order of things. Religiously they tend to take no part in parish life and are considered as poor examples of Catholicism by both pastor and people.

By a migrant family, we mean that family which has left home to work in another part of the country. We do not refer here to the imported foreign worker, especially from Mexico. This is a problem in itself, since there are 500,000 brought in from Mexico every year. A typical migrant family will be from Texas, of Mexican descent, and will leave home around April to follow the crops until about October or November. Some will head for the northern States; many will go west and into the northwest. Some will leave the southern part of California to work in the northern fields for the same period. In their search for work, they have been said to "follow the sun" in the myriad variety of paths they follow.

Here we have the phenomenon of an uprooted people within the borders of our country. They are neither urban nor typically rural. They are, in fact, a people living on the periphery of the dominant American culture.

Economically they have no security. The work is unstable, for it depends not only on the vagaries of the weather but also on the mysterious workings of the price market. The President's Committee estimates that these people work only an average of 131 days a year. Politically, as Vice-President Nixon said, "They have been exempted from all labor relations legislation ever written." For them there is no minimum wage, no limitation on hours, no unemployment insurance, and, in most States, no Workman's Compensation. Social Security, except for a few benefits, does not exist for them.

To the outsider, the life of the Mexican-American migratory family might appear entirely disorganized, devoid of meaning, and quite unintelligible. But if we enter their world, we find that it is replete with meaning and that it represents a certain wholeness not evident to the outsider. They may be considered to be islands of sub-cultures in the main stream of the great American way. Failure to understand their sentiments and feelings about values com-

mon to both dominant and sub-culture has led to many conflicts between them and outside groups.

It is true that a certain amount of disorganization has taken place because of increasing contacts with the dominant culture, but as the great anthropologist Robert Redfield points out, culture has a regenerative power which leads it to "repair its losses in organization of meanings." (*Folk Culture of Yucatan*)

Materials for this paper came from the field notebooks of the speaker written while touring the central valley and coast of California in a trailer chapel during the highpoint of the migrant season in the Summer of 1956. Many interviews were held with members of these families. A special effort was made to gain knowledge of the attitudes of these people toward institutionalized religion and, through interviews with pastors of local churches, the attitude of formalized religion toward them. In the house-to-house visitation which was made in each town, we had the opportunity to take actual count of such meaningful indices of the relationship between formalized and non-formalized religion as the number of church marriages, baptisms of children, First Communions, and the regularity of church attendance.

The "world" of the migrant family is not geographic; distance means nothing. Some travel 3,000 miles yearly. In July it will be "peaches," in August, "tomatoes," in September, "cotton." "Home" will be the place of origin and destination at the end of the year. Home might be Texas or Arizona; but it is not the Texas or Arizona of the storybooks; it is the world of the shack-town or modest but jerry-built frame house; it is the world of "tio Juan" or "abuelita" (uncle or grandmother).

Robert Redfield has evolved a series of concepts which can very well serve as a framework for an analysis of these families. In his "*Folk-Culture of Yucatan*," he studies four different communities in a continuum, starting with the folk culture of a tribal village and ending with the urban culture of the large city. While such institutions as the family and religion are found in each culture, they take on a different character in each culture. The folk culture is informal, on a person-to-person basis, familial, and based on tradition. Religion is home-centered, personal, familial, and expressed by neighborhood groups with prayer-leaders from the same group. But as

one moves on into the city, everything becomes more formal, contacts are based on secondary groups, religion tends to become somewhat secularized and institutionalized. However, in each step of the development, life is a "design for living," a "fabric," on which one can put his finger at any point and trace it to its "core." Each culture has not only its behavior but its values and one dominant theme or value.

Redfield evolved a concept of folk-Catholicism which has become a valuable tool in showing how Catholicism can become one fabric with a local culture. Folk-Catholicism, says Redfield, is local, without formal organization, is sanctioned by a body of folklore and is carried on by ordinary persons with the assistance of a few individuals from among their neighbors who possess some knowledge of prayers not shared by everyone. Religion in the city, he says, tends to become a department of one's life, secular attitudes characterize larger and larger areas of behavior, and the Church itself tends to become a semi-secular institution in competition with other groups. In the primitive world, there is a single body of beliefs and practices; religion is not distinguished from life. In the city one is a member of a church; in the folk-world, one is a participant in a culture; life and religion are one.

Let us now list the traits of the culture of the Mexican-migratory family as found in this field study:

Familial

Every part of a man's life from childhood to adulthood is lived in terms of the extended family. Aunts, uncles, cousins, and second-cousins never cease to be involved in every business of the family. The father is the absolute head of the family; when the daughter is to be married, a third person must come and seek his consent in place of the groom. The mother is the custodian of values in the realm of religion. She, for instance, will keep the baptismal certificates for the whole family even after they are grown and married. Children will be found in the family who belong to some distant relative too poor to take care of them; little distinction is made between the real children and the "adopted" ones.

Great respect is inculcated in children for elders; thus, younger

children are expected to obey their older brothers and sisters as they do their parents; there is a special veneration for "abuelos" or grandparents. Godparents rank second to the real parents in the strictest sense. There is no equivalent in English for the Spanish "compadres," a relationship between the real and the godparents.

Religion is a family responsibility; children, as soon as they are able to walk are taught veneration for the crucifix, the sign of the cross; at church their tiny hands are made to trace the sign of the cross with Holy Water. Certain traditions are passed on, such as one must not slam doors or hammer nails on Good Friday.

Sacred

All of life is related to God; even though a family may have attended Mass or visited a church a few times in an entire lifetime the conversation is full of references to the help of God, the patronage of the saints, and ecclesiastical expressions. Even though they have seldom or never spoken to a priest, they will still have the highest respect for him and will kiss his hand; older people will kiss his feet or the hem of his cassock. Everything that happens in life is attributed in overt expression to the direct will of God. Whatever goes wrong is a punishment from God. All references to the future are punctuated with "con el favor de Dios," "God willing."

Religious Expression

It is perhaps in this department of life that the Mexican-migratory family comes into most conflict with the dominant culture; at least it is the most difficult for an outsider to understand. In a folk culture, religion does not necessarily include attendance at church; expressions of formal religion are in most cases limited to the baptism of infants, First Communion and attendance at Mass on big celebrations such as Christmas, Easter and the visit of "their" priest, the "misionero." Redfield noted that in Yucatan it was only in Mérida, the city, that there is any real contact of the people with the clergy. It is common especially among the lower classes to think of formal church attendance as belonging to a higher stratum. The priest is accepted, of course, and, in fact, is taken for granted; he is there when you need him. But, by and large, a folk-religion tends to function independently of formal religion.

Due to this culture conflict, the Mexican migratory family is ill at ease when it attends Mass at a regular church; the parish does not represent values they are used to; they feel they are among strangers and that contacts are merely secondary; even God is not the warm, loving "Tatita Dios," (Tata: Term of endearment for grandfather). But lack of attendance at regular Mass does not mean he is not religious; there is hardly a Mexican home without its "santos," or family shrine. Here the novena takes place, the rosary is recited, and pictures of absent members of the family are placed.

Their religious expression also has its ascetic character; self-imposed penances are common. A whole family may be seen to traverse the entire length of a church, edging forth painfully inch by inch on their knees. Praying with outstretched hands is still seen here and there, although this custom is fast disappearing.

"Mandas" are still practiced in widespread fashion. One asks a favor from God and promises, if there is a favorable answer, to perform some difficult deed, such as making a pilgrimage to the Basilica of Our Lady of Guadalupe in Mexico City, to burn a certain number of candles in church, to have Masses said, to wear a brown penitential garment for a stated period of time.

While we know that attendance at Mass and reception of the sacraments have no substitute, we might pause to wonder if our own index of religious expression is always correct. While American Catholics are known as being faithful to the regularity of Mass attendance and reception of Holy Communion, studies by such men as Fr. Fichter have indicated that underlying attitudes are often as secular as those of the population at large. We judge a parish by the attendance at Mass and reception of the sacraments, yet is the entire life of these middle class people as permeated with the thought of God as that of the lower class culture? Is religion as rooted in the family and tradition as in folk cultures? Do our penances mean very much?

Social Distance

The migratory family is generally segregated by social and economic pressures into separate housing, recreational, and geographical areas in the community. Almost every community in the West, even the smallest, has a "Mexican" section; the migrant family

gravitates toward this section the moment it enters the area. Let me give you a concrete example of what can be found around the central valley area of California (ner Merced) around July:

Alamitos camp: 60 migrant families from Texas & Arizona

Kraft Camp: 30 migrant families from Texas & Arizona

Montgomery Camp: 40 migrant families

Rossi Camp: 40 migrant families

Simone Camp: formerly migrant; now bracero

Campo Verde: 60 families from the Southwest

Because of this wide segregation, there is a wide social gap between the resident and migrant families; the communities into which they move are not equipped to handle them. School and social welfare programs are not geared for this type of client.

Mobility

The most obvious trait, of course, is mobility. The routes followed by these families have not been sufficiently studied; but, in general, Texas families head for the far west and Northwest and also the northern States of Minnesota, Michigan, Wisconsin, and nearby areas. There were families in middle California that migrated into the northern section of Sacramento area. One family near Merced represented an interesting case study of a Tarascan Indian who migrated earlier in this century from Michoacán, Mexico, into various parts of the United States. When it came time to marry, he and his Catholic fiancée were working in Montana, so they presented themselves to the nearest church, assuming it was Catholic; it turned out to be Episcopalian, but since they didn't know English and the pastor didn't know Spanish, they got along fine. It was only later, when a priest in California investigated the marriage, that the error was discovered. This couple is now one of the pillars of the parish in their community; their children are now grown up and have middle-class jobs.

Communication

The migrant workers' type of communication is illustrative of folk culture, at least in this day of the written word and reliance on communication. Ideas, news, messages, are largely passed from

person to person. Thus, when the missionary arrives to begin the parish mission he must rely mostly on the word-of-mouth announcement of his arrival; he tells as many people as he can in his house-to-house visitation. In a short time the whole Spanish speaking community knows about it.

This reliance on a person-to-person basis is quite indicative of folk culture. The stress is on people as persons—on primary groupings. This is perhaps why religion becomes identified with, e.g., the grandmother, an aunt, or other prayer leader. The Mexican will become attached to the priest who takes an interest in him. He will, therefore, tend to ignore parish boundaries which cut across his little world of interpersonal relations; he will often travel 20 to 30 miles for an occasional Mass and sacrament to be received from “nuestro padre” (our own priest).

Secularization

But as more contacts are made with the dominant culture and the life of the city, traits of disorganization and secularization begin to appear. There is a breakdown of the “core of universals” of Redfield’s study; life is no longer a single body of meaning. Goals tend to become lost or confused. Secularization, then, is a loosening of this “web of meaning.” For instance, the cross is no longer a part of the design for living—no longer fits into the entire pattern of their existence. If you wish to note the secularizing process just recall the difference in outlook and culture between the “bracero” who represents the migratory family as they used to be in the original place of origin, and the Mexican-American migratory family. You go from an unspoiled folk culture to a folk culture in process of secularization.

Let us take two examples of culture conflict: religion & social attitudes:

RELIGION

Folk-Mexican	<i>Origin</i>	Anglo-Middle-Class
1. rural; Latin; Indian; religion expressed externally & emotionally; gen. lower class.		1. urban; Anglo-Saxon; Protestant ethic of restraint; religion internalized; middle class ethos; thrift; efficiency; veiled emotions.

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|--|-------------------|---|
| 2. familial (e.g., conversions to Protestantism happen by families). | | 2. individualistic: religion a private affair. |
| 3. primary contacts; personal; unorganized behavior; emphasis on spirit. | <i>Contacts</i> | 3. secondary contacts; organization man; emphasis on action (practicality); efficiency; orderliness. |
| 4. Unsophisticated; deviant behavior openly acknowledged. | <i>Morality</i> | 4. Respectability; private life is hidden. |
| 5. Novenas, santos, sacramentals, familiarity with God., B. Virgin. | <i>Expression</i> | 5. austere: God is distant; measured emotion. |
| 6. Little emphasis on institutional religion; going to church and compliance with Church law are aspects of formal religion. | <i>Results</i> | 6. Highly organized religion; building of churches & schools; progress but lack of depth in religion; mediocrity; secularism & materialism. |

SOCIAL ATTITUDES

Folk-Mexican

1. Live the good life; enjoy yourself today.
Social living; do things in groups.
Life is not run by the clock.
Express your emotions.
2. Property is social; to be shared.

Anglo-Middle-Class

1. Ambition is a virtue; get ahead in life; success is the ideal. Self-reliance, individualism. Time means money; don't waste either; budget your day. Make a good impression; cultivate good manners & personality.
2. Private property is sacred; it is the most conspicuous sign of achievement; it enables you to "make your own way" thru the world.

In this contrast of cultures we are not trying to say one is better than the other. We have to admit that non-compliance with Church law is wrong. But it helps to point out the danger of identifying

Catholicism with only one culture and assuming that one is not a good Catholic if one does not conform to the dominant culture. It should help to remember that Christianity was originally a lower-class religion in terms of class-system and culture. Both lower-class and middle-class can contribute values which the other needs.

A study like this might also help us to form a new approach to the migrant family on the pastoral level. We might, for instance:

- a) Emphasize familial religion for them; encourage home shrines; have the enthronement of the Sacred Heart; bless sacramentals for the home and work.
- b) Allow more freedom of expression through processions, statues of saints; fiestas.
- c) Amplify the faculties of the local pastor in regard to the validating of marriages, performing of baptisms, granting of certain dispensations. These people are on the move and require a special approach.
- d) Finally: change our approach for them from that of an "organization" parish to a missionary parish; this would include going *after* them (instead of waiting for them to come), house-to-house visitation, stress on the person-to-person relation, more kindness and understanding in dealing with deviant behavior (instead of "you Mexicans are all alike—never go to church" or "these people don't know how to be fathers and mothers to their children"—these are actual comments), and respect for the good elements in their culture.

The Church has adapted itself to changing social needs all through the centuries; it still does so today. It has, for instance, made all kinds of adaptations for "military migrants," the men and families in the service. It has relaxed the laws of abstinence, fast, divine office, etc. Perhaps some study could be done as to how this might be done for migrant families.

Summary and Conclusions

In summary we might say that in almost every State of the union there are migratory and minority group families in need of

our understanding. Each has a different family pattern; their common denominator is that they are at variance with the accepted dominant culture. Social scientists such as David Riesman (*Lonely Crowd*), William Whyte (*Organization Man*) and Albert Cohen (*Delinquent Boys*) are warning us that standardization of culture is not necessarily a good thing. The forces of public opinion in America today tend to mold everyone into the same personality and castigate both those who try to rise above the crowd as well as those who do not measure up to it.

But it is above all in religious sociology that we may find answers to old problems. Failure to understand the culture of minority groups may result in the loss of potentially large groups for the Church. It might be useful to point out how other organizations are revising their approaches to migrants. The President's Committee has made many recommendations as to how the school system and social welfare programs can be adapted to the needs of this peculiar type of life. The Protestants in the United States have already adapted a new approach not fully tried by Catholics. Each State has a Migrant Ministry and the entire country is co-ordinated by the National Migrant Ministry Council. Through this means they are able to work at the problem on a national scale and across State lines; they give special training to missionaries to the migrants. Last year the President's Committee reported that missionary work among the migrants was done by Protestants from Europe, Asia, South America, and from twenty-seven different States of the union. In San Antonio, Texas, alone there are fifty sects working within the Mexican population; in California and Arizona they furnish trailer chapels fully equipped with sound system and catechetical aids; they have common representation in the halls of legislation. Much good work has been done, too, by Catholics, but it has mostly been on the local level. The Bishops' Committee for the Spanish Speaking is quite active and does good work especially in educating people to the needs of these people, but it is unable by itself to solve the problem. In Colorado the Diocesan Council of Catholic Women has a well-organized program; so does Michigan. But the problem is much bigger than what these individual groups can do by themselves. I would like to conclude with the words of Secretary

of Labor James T. Mitchell, spoken last February in commenting on this problem:

"The migrant and his family are lonely wanderers on the face of our land. They are living testimonials to the neglect that is possible in a wealthy and aggressive economy that prides itself in the protection of the individual. They have no lobby,—no power at the polls. Their lot often seems hopeless. But if we really want to help, we can . . . we must, for the migrant is a charge upon the conscience of us all."



MODERN PROBLEMS IN THE HOME (YOUTH)

BROTHER ISIDORE, O.S.F.

Our theme during this meeting has been that of the Franciscan Ideal in the Family. Any family is comprised of "persons." The "person" as an individual has his own problems which only become intensified when joined with those of the other members of this family.

Since we are members of society, we have duties toward the Society at large. Because of human frailty, "problems" will arise from the person. Things outside of ourselves also affect us consequently, they must also be taken into consideration.

So far we have heard mentioned those things which affect the parents and how they should face the modern problems of today. I would dare say that we are all well aware of the "apparent conflicts" in the lines of our modern day youth. I am sure that no one here is unaware of the effect problems such as, leisure, aging, in-laws, finances, "TV," radio, auto, alcohol, and dating have on our youngsters. But we are also aware of the fact that different people react differently to these very same problems.

Today, let us move away from the "apparent conflict" and attempt to reach the real cause of confusion in the lives of our youth. I would like to hold to the premise that the above-mentioned problems in the home are only "crutches" that they are only "apparent conflicts." To aid these youngsters, an outside agent must be brought into the picture. If we are to reach the basic cause, an intellectual approach must be employed. An outside agent can accomplish this more readily devoid of emotional involvement. After establishing the cause of the present day situations, we shall then look for some possible solutions. Since we are outside agents, we shall attempt to limit our discussion to an understanding of the basic problems as exemplified in the modern problems in the home. The suggestions of handling the "solutions" will be centered around working with our college students, since by aiding our present day college students, we may possibly be an aid to the families of the future.

Let us take, for example, some of the typical youngsters we run into. Our consideration here will be primarily that of the male youth. He portrays during these trying times an attitude of Godliness. Mass has become for him just one of those obligations he must tolerate. After a while he finds excuses for not even doing this. The Sacramental System is ideal for his mother, sister and girl friend. . . . He is too busy. . . . The Church is so old fashioned—if only she would wise up. . . . It is smart to do heavy drinking and keep pin-ups in his locker. . . . He is one of the boys. . . .

This is not a pretty picture, but I am sure that we who are teaching on the College Level—in Catholic Colleges—have been faced with not only this picture, but with more distorted pictures from time to time.

Even if we only faced this problem once in our lifetime, it would be worth all the effort involved to rectify it. And if we have only seen into one such case during our active ministry, I am afraid that this would merely be a self-accusation that we are not doing our job.

It is very easy to blame modern conveniences as the cause. But, let us be fair. If we go back to Plato and Aristotle, there we find mention of the same basic problem we are faced with today. Can we blame this on "modern conveniences"? Let us look for a short while at Jean Jacques Rousseau in his *Emile*. He points out that many of our problems come from an inquisitiveness of mind which has not been satisfied. In his section dealing with the sex-education of the young he offers many approaches which could be used today in our "modern home." Should we run from Rousseau and others because of their basic errors concerning the dogmatic and moral teachings of the Catholic Church? True, he is unaware of the existence of original sin. He gravitates solely to the materialistic side of man. He is at one end of the pendulum. But, so are many of our educators at the other end of the pendulum. They see merely the spiritual side of man and seek all solutions to problems in the area of the spiritual. I am not trying to cry down the efficacy of grace nor to extol heresy. But I do feel that a middle path would be a healthier one. After all, man is a composite, body and soul. The youngster has a material problem. The solution to the problem can be first found in the natural. Granted God's graces can move

him to seek a solution, the solution still rests in the natural. After all, even Aquinas states, "Grace builds on Nature." This concept has been brought home more and more by men like John Ford, Gerald Kelly, George Hagmaier, and Robert Gleason.

The problem can briefly be stated that: "The modern problems in the homes are merely crutches for the basic problems." If you accept this premise, let us explore for awhile a possible cause.

A person who strikes out against God, dogma or religion as a society is often merely expressing a "Crutch." He has not gotten back to his real problem.

After we have worked with a sufficient number of youngsters, we see that their attitude can be pin-pointed to a specific time in their lives. It would also appear that they are products of "Momism."

A young boy in his early years, in fact, from birth till six years of age, is normally reared by his mother. He experiences all things in light of a "mother image." The "father image," if any, is one in the background. It is a distorted one. Consequently, if he were to equate "religion" as he has been taught it or sees it practiced, he would immediately receive all sense perceptions relative to it through the "mother image."

This youngster goes to school and now for eight years is not only subject to women but also influenced by the "female psychology." Religion again is presented in terms of the "mother image." Sad to say, many of these youngsters are now attending high schools in which for four years they are under the influence of women. Some of these young men will go out to work only to be placed under a "woman boss." Even some of our female colleges are going co-ed, and our youngsters are under female domination on the college level. All of these are merely extensions of the "mother image." Should we be surprised then when our young men marry a "mother" rather than a wife, thus starting the cycle all over again?

We have been affected by this problem, as we all know, by the attitude of our boys in Korea. It was pointed out in a talk delivered at the Vocation Section of "NCEA" that many of these youngsters acted as they did because of their early training.

Another interesting factor along these lines is relative to female counselors. Last April at the meeting of Catholics in "APGA," I had the occasion to speak to several people relative to the tremen-

dous success our female counselors are having with our young male college students. Perhaps if things had been different, I would have accepted this as a normal healthy sign. But unfortunately, these female counselors presented another "mother image," intensifying the problem.

Let us look at a few exemplifications of this problem:

Why don't our college youngsters like to pray?

Well for a good part the prayers they have learned have been feminine. We have not impressed upon them the true state of masculinity in prayer. Please, I am not suggesting here that we stop the prayer life for our male youth. I am merely stating the problem here; for the solution, we shall wait for the proper time.

Why don't our college youngsters have the attitude toward the Sacramental system that we would be desirous of seeing them have?

Also back to preparation. The mother or the female teacher is often the available person. I do not deny the efficacy of grace, but certainly I find a lack of balance in this matter. Let us say the youngster has developed a habit. The solution often given is that of the Sacraments. But, he has a material problem which needs a material solution so that grace can build.

We often find very devout mothers who are at the local novena praying for the protection of her children. Maybe at this time she would be better off at home protecting her children from the very evil which they are getting into. I believe this whole problem is very well handled in *Counselling the Catholic*.

You see, when this youngster finally comes to a stage whereby he attempts to break away from female domination, the "father image" he sees seems to be in conflict with his former teaching. The father does not portray the same attitude toward religion as is in the mind of the youngster. Because of his training, unfortunately there is very little free exchange of ideas. Thus, the youngster never gets to a stage where he can open up to his father. All people need to verbalize the underlying *problem* in their lives. They cannot do this though till they find a medium of exchange. What really surprises me is the number of male youths who have been driven to confide in their mothers.

While "momism" can be proposed as the major cause, I would like to go into briefly a few underlying factors.

When a youngster has acquired a specific problem, so often the solutions offered are unattainable by this youngster at this time. Consequently, he becomes discouraged and gives up. He needs a manly approach.

Also in the lives of some of our youth there has been developed a strict conscience. Sometimes the ideals presented are more from a disciplinary approach than a dogmatic one. This can have its evil effects.

I honestly believe that the most devastating problem is that of a lack of realism in the attitude of some who are working with youngsters.

We have stated the problem and proceeded to look for the causes. Shall we give up on these problems or is there a solution or a variety of solutions to be found in connection with the causes behind our problems?

Since we are looking for a specific Franciscan approach to life, our first two observations are applicable to us as Franciscan educators:

A. Christ as a "Teen-age Image"

As we know, our teen-agers go through some very trying times. Unfortunately, this portion of their lives has an underlying factor all through life. They need a realistic guide and help at least later on when they have passed the crisis of the "emotions" and view their life from the intellect.

I am sure that at times, like our Seraphic Father, we have all gone back to the New Testament—back to Christ for a solution to our "immediate" problem. If we search, we find the answer. We find these answers not only in words but more often in the actions of Christ and in drawn inferences.

Could we stop and ponder this problem awhile?

In the New Testament we meet Christ at birth, then again around two years of age, at twelve, and then about thirty years of age. Consequently, when looking for problems of maturity we find our answers in the active ministry of Christ. But we are also aware of the hidden life of Christ.

Let us go to that "hidden life" and see if we can find any "image" for our Teen-ager.

From a positive approach we must admit that nothing has been said by Christ either by word of mouth or by actions. Can we though perhaps, as in other instances, draw inferences? Christ was tempted. We often refer to this as a lesson to us. Could his silence during the difficult time of development be used as a teaching process for us? Christ comes out of this stage in development, victorious, making no reference to this time in his life. This could be an example to our "teen-ager" later on when he is perplexed by the past. I honestly believe that someone with creative ingenuity could do something to develop this topic.

B. The Father Image

Secondly, if we are to combat this problem, it is necessary for us to establish the "father image" through developing the Franciscan ideals in the lives of our college men. These are to be the men of the future. These are to be the fathers of the future. True, such an approach presents great difficulty. The solution though could be structured through our college theology courses. It is in these courses that we could inculcate Franciscan ideals. After all, the energy exerted now will fructify itself in perhaps producing the families of tomorrow with less problems.

Suppose this solution is a possible one, then what can we do to accomplish it? As we have pointed out, we would present Franciscan ideals through our college theology courses. But here is the first problem in that I am afraid that many are, in fact, Thomistic in approach. We do not seem to have a unified battle front. It has been quite discouraging, to say the least, in the last several years to attend the National Convention of the "SCCTSD" to come away better versed in Thomism, but to have gained nothing in line of the Franciscan approach. I believe there is a need to find a solution to this. I present a possible solution to this problem. If we are to approach "Voluntarianism," it will be necessary that we educate the intelligentsia in lines of its doctrine. It will be necessary for us to unite in order to do this. There are approximately thirty-four members of the Franciscan family who are members of the "SCCTSD." In order to present the "Franciscan ideals" to our students, it is necessary that the Franciscan teacher more than just

live Franciscanism. He must be prepared to present these ideals to his students through scientific terminology, thus, getting these concepts over to a large number. But, how can we prepare the teachers? May I be presumptuous here to formulate my ideas regarding this in the form of a possible resolution.

A Commission for College Teachers of Sacred Doctrine is needed. This group could then be instrumental in organizing a one-day meeting perhaps on Wednesday of Easter Week. The objective of the meeting would be to present further information in some area of Franciscanism. After all, these Franciscan college teachers are already attending the National Convention of the "SCCTSD." I am sure that in these large cities some Franciscan institution should be able to supply facilities for the meeting. This would be one step in forming a united front in establishing the Franciscan ideals.

In terms of the prayer life of our students there is no reason why we could not use a masculine approach. The ideal prayer for this would be the "Lord's Prayer," e.g., Our Father (*Man*), Kingdom come (*King-Man*), give us this day our daily bread (*Father-Man*).

C. Counseling

The third solution can be handled by any trained person, but perhaps in approach of being Christ-like we can exemplify Franciscanism. There should be more "counseling" available for our youngsters to help them distinguish between their crutch and their real problems. We should be training people for this work. We have Christ as the example.

In order to aid our students by counseling, we must develop rapport—be available and retain confidentiality using the Rogerian approach.

I am convinced that through this process, we can reach the present day college student and create for him a proper "image role."

Consequently, we Franciscans will be reaching through a very realistic approach beyond the modern problems in the home—the proverbial crutches to the basic problems. Success can be realized this way more than any other way.

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DISCUSSION

SYLVESTER KARDOS, O.F.M.Conv.:—Brother Isidore deserves a word of compliment for his interesting approach to the problems of the young Catholic male collegiate. His experiences in the field of student counseling at St. Francis College of Brooklyn has provided him with the background necessary to present this subject in an absorbing manner. It is a shame that modern technology has not developed a means of capturing his engaging delivery for the printed report. In particular we regret that the enlightening case studies to which he referred near the close cannot be published.

In this study we again recognize the definite continuity that exists among the different papers presented at this conference. As Franciscans each of the contributors has emphasized the human element in the various problems of the family. Brother Isidore has done more than that by concentrating upon the *personal* side of every family problem. He urges us not to adopt the superficial view of many who see "things" as the causes of the headaches of the modern world. This is a wise attitude but we would point out for the sake of clarity that we must not overlook the decided influence of one's entire environment on the personal life of the individual. Every man is in some measure the product of his age, which influences him for good or evil. Certainly we recognize that things in themselves are good and can become profitable means toward personal moral development. However, when an affluent society provides many with an over-abundance of material needs, conveniences and luxuries but only dubious if not erratic ideals (which are often erotic) the number and seriousness of the personal problems of the immature are bound to increase.

Brother Isidore made many enlightened comments on the prevalence of the "mother-image" in American society. We are inclined to ask in the light of the analyses made in other papers of the mutually complementary personalities of man and woman, if this did not point up the fallacy of co-education? Without minimizing the common objection of the disturbing factors arising out of the presence of developing young people of both sexes in the same high school and college classrooms, perhaps we should insist a little more upon the impossibility of fully educating both in the one environment by reason of the diverse needs of each. How can one teacher foster the complete development of both the feminine and masculine personalities? If the teacher should be capable of such a task, the double effort required will certainly cut

down the time devoted to each individual. Formal education today is already too complicated to admit this added burden.

The effort to discover a "teen-age" image in the hidden life of our Lord seems to be akin to the efforts of the writers of the apocryphal gospels. However, if it were made clear that our intention is not to rival Divine Revelation in any way, one might avoid the dangers inherent in such an attempt. I would suggest however, that we could more readily present St. Francis as the model "Teen-age-image." This would be even more successful, since the well-known struggles of Francis certainly have greater parallel with the "crises" of modern youth.

While Franciscanism is our ideal and, as theologians, our personal legacy, let us not forget that in the presentation of Catholic Theology, St. Thomas must remain our touchstone. On the other hand, we should not fail to inject Franciscan thought into all our courses, whether they be in the seminary, in adult education classes, our preaching, and indeed in all our teaching endeavours. But this must be added by way of embellishment and complement to the traditionally Thomistic approach of the Church.

Some of these goals would be best realized, I feel, if Brother Isidore's proposal for a Commission of Franciscan College Professors were established. This Franciscan Educational Conference might do well to give impetus to this organization by creating a committee along these lines within its own framework.

We are grateful to Brother Isidore for his paper which treats a field in which he and his confreres have a special competence. For we cannot help but recognize that young men often feel more free to unburden themselves to a Brother than to anyone else. As counselors, then, they become valuable intermediaries between the priest and youth. For this and other reasons, of which only a few have been mentioned, we are most happy to welcome this important contribution to the conference.



THE HOME AND VOCATIONS

BROTHER DONALD, O.S.F.

The first peek at the topic *The Home and Vocations*, probably results in an unfair delimitation, for more often than not, the word *vocation* is assumed to mean religious vocation only—a rather narrow assumption. The word *vocation* considered in the light of the family means not only the religious vocation but the marriage vocation as well.

Too often the vocation of marriage is given inadequate treatment. Marriage is always ranked third, a sort of an appendix, something thought of accidentally later on.

For the purpose of this paper, the word *vocation* will be interpreted to mean the two states in life, the married and the single state. Included in the single state will be all the subdivisions, namely, single person, religious person, priest, brother and sister.

The United States Public Health Service¹ informs us sadly that at the turn of the century, the divorce rate went on a steady incline until 1946. That year it tapered off rather evenly, so that today, in the United States, there are more than three hundred thousand divorces each year. Those experienced in the field of marriage counseling will assert that separations have a similar history. The increase of both separations and divorces seems to prove rather conclusively that marriage today certainly needs to be studied, at least in the area of permanency.

Sister Elizabeth Bertels, O.S.F., completed a survey² some years ago of one hundred religious communities of sisters in the United States of America. Sister's survey indicated rather clearly that, while the over-all personnel of the one hundred communities was raised in number, the percentage of increase dwindled over the years so that the rate of growth has become alarmingly smaller.

¹ "Marriages and Divorces in the United States, 1890-1958," *World Almanac 1960* (New York, 1960), p. 315.

² John H. Wilson, C.S.C., ed., *Proceedings of 1949 Vocation Institute* (South Bend, Ind., 1954), p. 27.

Don Zirkel,³ writing in the Brooklyn Tablet on May 31st, 1958, and quoted as recently as February 1960 in *The Priest*,⁴ seems to agree with Sister's assertion that the rate of growth among religious communities is dwindling rather than growing. He wrote, "In the last decade, priests, brothers and sisters have increased one-half as fast as the number of Catholics they must serve." "While the number of priests has increased only 21.7 per cent in the last decade, the statistics for the nuns, the backbone of the Catholic educational system, are even more depressing. Their slow growth . . . represents an increase of only 16.7 per cent. Only the brothers were close to the 38.1 per cent pace of the laity, going from 7,335 to 9,694 in a decade—a 32.2 per cent growth, but they, (the teaching brothers) represent less than five per cent of the priests and religious of the country."

Numerous psychologists, directors of vocations and similar students are producing defection-statistics which give us a more complete picture, though not a more pleasant one. On all sides, it seems the candidate for today's vocation, be it marriage or religious, is deficient in certain areas, so that the future, vocationally speaking, is, to say the least, complex.

Theologians, philosophers, sociologists and many other specialists place the blame for these conditions in ever so many areas. However, were they to be given a questionnaire, ranking in order of importance the causes of such failure, quite high on most lists would be "deficiencies in the home."

In a very real sense, the home is the birthplace and the rearing ground for each and every type of vocation. The successful training for vocation must be relatively similar no matter what the future vocation may eventually be. To try to isolate—to try to rear this child differently because he is going to get married, and that child differently because he is going to be a Bishop—would be a serious mistake. The training of the young, if it is to be successful, must be equal, constant and similarly good.

The magnificent success in the life of an individual, such as Saint

³ Don Zirkel, "Statistics Show Vocation Crisis in The United States," *The (Brooklyn) Tablet* (May 31, 1958).

⁴ Martin Steven's, " 'Saturation' Program for Vocations," *The Priest* (February, 1960), p. 164.

Pius X, should not be isolated from the Sarto home. By the same token, neither can serious, disappointing and discouraging lack of success, such as is found in the life of a public enemy or some other individual at odds with God and society, be isolated as being from the home.

The story⁵ of LuMonferrato demonstrates very well the importance of the home to the religious vocation, and by means of an accompanying assumption, it implies the importance of the home to the vocation of marriage as well.

In May, 1956, the little town of LuMonferrato in Northern Italy observed the One Hundredth Anniversary of the birth of one of its native sons, Father Philip Rinaldi.

A sincere and grateful celebration was held in honor of Father Philip, the third successor of St. John Bosco, as Superior General of the Salesians, and a man of such holiness that his cause of beatification has been introduced in Rome.

To this celebration from all over the world, and especially from all over Italy, came more than two hundred priests, brothers and sisters, all native sons and daughters of this little town. Two hundred and seventeen religious came from a little town which would be lost in a city the size of Chicago. LuMonferrato boasts of a population of only twenty-five hundred, but in 1956, it had two hundred and seventeen living priests, brothers and sisters, almost ten per cent of the whole town.

In December, 1930, a zealous priest, very much interested in fostering vocations, went to this town to learn its secret. In spite of the zeal and the intensity of his investigation, he met failure. On his way home, after having investigated LuMonferrato, he stopped to visit the saintly Father Philip Rinaldi who supplied him with the answer he had vainly sought. "The mystery lies," Father Rinaldi told him "entirely in the faith and the piety of the mothers."

Even today, we are told, when the villagers are asked to explain the phenomenal vocation fertility of their town, their answer is "Go look at the mothers"—mothers who, by the way, every Tuesday night, spend one hour in the parish church praying for vocations.

At the risk of trying to improve upon the townsfolk of LuMonfer-

⁵ Very Rev. William F. Furlong, Sermon: "Go Look At The Mothers," St. Agnes Cathedral, Rockville Center, N.Y., March 6, 1960.

rato, the writer of this paper prefers not only to "go look at the mothers," but to look at the fathers, brothers and sisters, and the home as well, for as Bishop William A. Griffin told us so well in his "The Family—Nursery of Vocations,"⁶ there is an equation between family life and vocation.

It's not hard to imagine that the good Lord, having sent two hundred and seventeen religious vocations to the town of LuMonferrato, also sent many more vocations to the marriage state, for if He did not, the vocation history of this town in Northern Italy would be a "once in a lifetime oddity" rather than the continuous vocational joy that it is.

Accepted then, on competent authority, that the training and rearing of the young is the essence of any vocation, it would seem prudent and wise for us to consider the home, the rearing ground, to see what element or elements it should stress for the successful training of the young for vocation.

Father Edward Farrell, O.P., in his *The Theology of Religious Vocation*⁷ asserts rather convincingly that a proper virtue of any family is piety. Within the family circle piety performs the same tasks and has the same effect as does the virtue of religion. As religion offers to Almighty God our faith and love, piety assists us to honor our parents and to search out the means of proclaiming our love for them openly.

However, Father Farrell would be the last one in the world to claim this to be the sole necessary virtue, nor does he even imply it to be, for today, as never before, piety has to be accompanied by other characteristics of the modern Catholic home. Sacrifice which teaches generosity is especially needed and prudence is invaluable. Respect for the other person is God-like, and obedience is a necessary foundation for the well-ordered modern home, which because of its proper order will be a peaceful one.

Day in and day out we are told of the "good old days." We are told of how easy it was to rear children in those days. We hear also how hard it is to rear children because of modern times. This

⁶ Most Rev. William A. Griffin, "The Family, Nursery of Vocation," *Follow Christ* (Vocation Number), p. 1.

⁷ Edward Farrell, O.P., *The Theology of Religious Vocation* (St. Louis, Mo., 1952), p. 186.

may well be, but there are many who disagree. There are those who believe that rather than cursing modern media, parents should make use of them in training their children, in cultivating their honesty, and enlisting their fidelity and love.

In previous papers, the home has been defined adequately and well. For the purpose of this paper, we must identify the school in its relationship with the home, and naturally any such definitions of the school will depend upon one's philosophy of education. For our purposes, we shall define the school in the classical generally accepted sense of being an extension of the home, established to complete the educational training begun therein.

When we say that the home, to be the proper incubator for successful vocation, must have piety, sacrifice, prudence, respect for the other person and obedience—the logical extension of these same qualities into the school, be it elementary, secondary or college, is a *sine qua non* for the successful completion of that vocation training begun in the home.

It stands to reason that both the home and the school must train in these five areas as well as others, if we are to have successful candidates for peace and happiness in their chosen vocations. Attempting to be practical, let us see if it is not possible to come up with even one situation in each of these areas which when properly treated will make the home and the school slightly stronger.

Piety

A survey done recently indicated that a tremendous percentage of the religious questioned came from homes in which the Family Rosary was a daily routine. Good sense then would indicate that the Family Rosary, or a similar family devotion, should be practiced and endorsed, for quite possibly not only will "the family that prays together stay together" but quite probably it will provide happier vocations as well.

The piety of the school can be vivified and intensified through the Third Order Secular and similar societies. (I understand that the Marianists are very encouraged by the reception and endorsement of the school sodalities of the Blessed Virgin Mary.) It is encouraging to note that the Third Order Secular has spread to the vast majority of our Catholic colleges and high schools. The spir-

itual and material benefits of such a spread to both the institutions and the individuals themselves are testified to by both administration and students alike.

Sacrifice

Sacrifice is probably one area in which the modern home is inferior to those of days gone by. Undoubtedly this is because of the tenor of our living. Our whole age is one which is softer and this softness has permeated the home as well as every place else. An excellent area of sacrifice in the modern home can be found in the use of the television set. Parents, who appreciate television for its relative merit and who are alert, can use this instrument as the means of teaching and inculcating the practice of sacrifice in the hearts of their young. Children can be taught to defer to another's choice of program, offering the slight sacrifice involved for the peace of the home and for the welfare of the poor souls in purgatory. We are sorry to say that too often instead of providing the youngsters with this excellent opportunity of sacrificing their own will to the will of another, modern parents solve what seems like an unsurmountable problem by providing a second or third television set, the end result of which is nothing more than spoiled selfish children.

In school, the older our youngsters get, the more guilty we become of not challenging their spirit of sacrifice. The younger student will offer his help, but, having worked on the college as well as the elementary and secondary levels, it is my opinion that the more mature student is just as willing to give his help—with one reservation—he wants to be asked for it. We can inculcate this desired and much needed spirit of sacrifice by simply asking for assistance in this, that, or the other project. Naturally in dealing with the older boy or girl, we run the risk of being refused assistance—a small blow to our pride—a small sacrifice to be sure, but one which is in the spirit of what we are looking for and a spirit which may rub off on our students.

Prudence

When considering prudence in the modern home, we can look to many areas for discussion—the evening curfew, the youngster's use

of the family car, their types of recreation—these are all pitfalls for a great number of modern parents.

There is still another area we can examine for discussion, because in the modern home there is an ever-growing tendency for one parent to discuss the weaknesses of the other with the children. Such a discussion, even if it treats the weaknesses charitably, elevates the children to a level of recognition to which they are not entitled and does so at the expense of the second parent. It would seem proportional that to the degree that the youngsters are elevated, the parent is lowered, and as the parent is lowered so is parenthood diminished and both parents suffer thereby.

Similarly, there are those of us working on all levels of education who have a tendency once in a while to discuss with the students the weaknesses of the administration. In such a discussion a similar phenomenon occurs; by diminishing the respect and authority of the administration, we diminish our own.

Such discussions are hardly what could be called prudent on our part and great care should be exercised by all teachers not to degrade their administrative partners in the task of the Christian education of youth.

Parents and teachers alike must always be on guard that they may be a prudent example to the young.

Respect for the Other Person

Modern parents should not confuse their children by trying to be *pals* rather than *parents*. The modern parent who associates with the youngster on the youngster's level is providing the child with that familiarity which will one day grow into confusion. The parent must be the parent at all times even when recreating with the youngster, and it goes without saying that only when the parent respects himself will a true respect be transmitted to the offspring.

A whole paper itself could be dedicated to treating the dignity of person which results from his reception of the Sacramental grace of matrimony.

A youngster once told me that respect for the person was discussed at his high school assembly by a visiting lecturer. The visitor gave a most compelling and inspiring talk on the rights of the

individual and the respect due him in life. This particular youngster was terribly impressed. However, the illusion did not last long, for on leaving the auditorium, having given what was a most inspiring talk, the speaker of the day let the auditorium door slam in the boy's face. At that moment all that was accomplished by the talk was lost. It could have been recouped by the words, "Excuse me, please;" but these words were not forthcoming, and by his actions the man gave lie to his words. How often in our lives do we act similarly, by carelessly, I am sure, neglecting to respect the rights of our students? What we give, we most times get.

Obedience

Obedience in the home is founded upon the amount of mutual respect present. The first step must be the realization by the parent that he or she has every right to command obedience. It is in this area, I believe, that many modern psychiatrists and psychologists would haggle and many others would go off on the psychological football of Momism, and that the father seems to be losing his role as head of the household. It is to be understood that the primary fountain for the water of obedience is the proper and legitimate respect due, received by and acted upon by the father. Anything less is undesirable.

If the modern parents would realize the tremendous assistance the Sacramental grace of matrimony renders them in choosing wisely for their children, there would be much less parental lack of confidence and a more positive and healthy child-parent relationship. Obedience would be stronger resulting in better ordered and consequently more peaceful homes.

In the school, there are many instances whereby obedience is best taught by example. Respect for the decisions of the administration is only one area whereby the teacher indicates his true spirit of obedience. Usurpation of any of the rights and privileges of the administration by one of the faculty members is similarly hardly an example of obedience to be followed.

By way of conclusion, it is heartening to note that in different areas, even in different countries, progress is being made towards home training for the child for vocation. The Missouri White House

Conference⁸ urged workshops to aid parents in the teaching of moral values to strengthen the home. This recommendation was made by the Missouri Committee of the 1960 White House Conference on Children and Youth. Moral and ethical values in the home were stressed by the Conference and parents all over our land were urged to call upon the different religious and social agencies for assistance in the rearing of their children. This is a ray of hope.

In Canada, we have the Les Instituts Familiaux du Quebec,⁹ an Institute designed towards the intelligent training of young women to be mothers, homemakers, as well as capable women in the Arts, Sciences and business. It, too, is definitely a step in the right direction.

Granted that we have a vocation problem, granted that the problem is at least a dual-faceted one which involves both the vocation of marriage and the religious vocation, and granted that statistics validate a somewhat sad picture, to alleviate this problem of our time, we must cultivate an enriched, enlightened, pious, sacrificing, prudent, respectful and obedient home life.

In dealing with the home, it must be borne in mind that there is no set pattern of training. The channel of training for the young man who will eventually be the religious teacher should be no different than that of his brother who will eventually be a married pharmacist. We do not raise our young for this, that or the other state in life, but rather we rear them to be good, single, Catholic young men and women, who will one day be capable of cultivating the grace of vocation.

Parents today must use the modern media to rear their children to be the best possible young people so that when Almighty God eventually gives them the grace of vocation, whether it be to the married life or the religious life, He will find them wanting in nothing, but well-prepared to lead peaceful and happy lives in the state to which He has called them.

In the pamphlet *You and Your Child*,¹⁰ copyrighted by the Paulist Press, parents are asked, "Who is the most important teacher of

⁸ "Spiritual Atmosphere In Home Parents' Task," *The (Brooklyn) Tablet* (July 30, 1960).

⁹ *You and Your Child* (New York, 1960), p. 3.

¹⁰ Service De L'Education Familiale, *Les Instituts Familiaux du Quebec*, Quebec.

your child?" and the answer given is, "Not the school, nor the Church, not the Sister, nor the Brother nor the Priest . . . you, Catholic parents, are your child's most important teacher. You are counselor, guide, inspiration and example."

It is the responsibility of the school—the extension of the home for the purpose of educational completion—to perfect itself in these same areas so that by word and example the student will become more pious, more sacrificial, prudent, respectful and obedient, for in piety, sacrifice, prudence, respect for authority and obedience, we find the foundation of any successful vocation, be that what it will, married man or woman, single person, priest, brother or sister.

Let it be our firm resolution that we will do our part to train the young people under our direction to be capable of being wise counsellors, prudent guides, as well as inspiration and example to their children.

DISCUSSION

BERTIN ROLL, O.F.M.Cap.:—Brother Donald told me that he wrote two papers—one from his five year background as vocational recruiter and the fine one he just read to us. So let's lean the discussion towards the religious vocations. Over and above the five basic virtues that Brother stressed, namely, piety, sacrifice, prudence, respect for others and obedience, here are a few suggestions that might help us in our vocational work.

Perhaps we fail to realize the value of visiting the homes of our parishioners. Time is the stumbling block. "We just can't do that any more" is the constant refrain. But maybe we're sacrificing too good of an approach. Do you think there is any connection between the lack of vocations and the failure to visit parishioners in their homes? Then, too, we used to walk through the parish and meet very many people. That helped. Now so many priests, myself included, drive and we hardly greet anybody. We seem to be getting farther and farther away from people. We hear the comment: "It was so wonderful to have Father just for a few minutes. He's the first priest to visit my home in ten years." Perhaps we don't know how much we're missing and being missed in the homes of the parish.

Some schools had so many different talks on vocations that the students were confused and chancery offices began to legislate in these matters and limit the number of talks. But what about parents? Are we speaking enough about vocations to them? Are we underrating their importance in this vital matter?

Speaking of parents, some parishes have been kept vocation-minded through the celebrations promoted in honor of the parents of priests and religious.

Mention has already been made earlier in this Conference concerning the St. Monica's Circles for Vocations promoted through the Christian Mothers.

One of the most wonderful vocational prayers, *The Angelus*, is almost extinct in many parishes and homes. *The Angelus* recalls the change in Mary's

plans which influenced all of history and our salvation. *The Angelus* makes an excellent daily vocational home prayer.

Mention was also made of the great value of "Vocational Retreats" for grade and high school students conducted in the summer months at seminaries.

No one will go wrong in investigating the "Friends of Our Lady." (220—37th St., Pittsburgh 1, Pa.) This is a lay society of men and women interested in fostering vocations to the priesthood, brotherhood and sisterhood among their own and other children. Its four-point program is:

1. To pray for vocations.
2. To learn and spread information about vocations.
3. To act as talent scouts.
4. To lend aid in fostering vocations.

DISCUSSION

SYLVESTER KARDOS, O.F.M.Conv.:—The suggestion that parents might also be gathered together for conferences on religious vocations has been attempted in a unique manner in our seminary. The regional Vocational Director has set up this system in conjunction with his "vocation club" for all the possible forms of religious and diocesan vocations. Besides monthly days of recollection and other activities for the boys themselves, the parents are on occasion called in to discuss the matter of the vocations of their sons. This approach has been found to have definite advantages.



THE FRANCISCAN COMMUNITY AS A FAMILY

SISTER MARY KAREN, O.S.F.

The word "family" designates a collective body of persons, living in one house, under one head or management, and—in a broader sense—those of common descent or lineage. St. Thomas defines it as "a group of persons brought together by those daily acts which are necessary for the conservation of human life." By its nature, therefore, the family has social and economic functions. It brings its members into the world, feeds, shelters and clothes them, educates them, and provides protection and security. It works for their good, and makes it possible for them to fulfill their earthly and eternal destiny.

The family is not merely a group of individuals living in close proximity; it is a unity of interacting personalities, characterized by a whole body of "familial sentiments"—attitudes, ideals, hopes, ambitions and interests, which naturally and inevitably grow out of, maintain, and distinguish the family relationship. Its members have the same object in view, and a common scale of values. It is, above all, the place where its members "meet" in the full sense of the word—in a deep affectional life, in mutual understanding, and with obligations of mutual fidelity. To preserve its unity intact, internal problems must be handled with delicacy and mature judgment; sources of harmony must be cultivated, lest discord and individualism lead to a loss of family consciousness, disrupt the family relationship, and eventually cause its disintegration.

The family cannot be isolated from society. Its inner life runs parallel to the diverse external activities of its members—professional, intellectual, civic, etc.,—a diversity which is not divisive but enriching. The integration of the individual into the family group and the merging of the family into the broader structure of society give rise simultaneously to three types of family relationship and influence: inter-personal, group-personal, and group-social.

Religious Family

A religious Order, Congregation, or House is a *family* in both a material and spiritual way, and in all senses of the original definition: it is a collective body of persons of common lineage, living together under one head, participating in daily acts which preserve its natural and spiritual life. It replaces the natural family socially and economically, becoming the framework of life, activity, personality, and spiritual growth. It has authority to which respect and obedience are due. Common ideals and objectives give it cohesion. "Community spirit" is the religious counterpart of the complex of "familial sentiments" of the ordinary family. Like the natural family, the religious family has a certain amount of family pride (and prejudice), family secrets and even family jokes, unintelligible to the outsider. It has obligations of mutual love and fidelity. It must consciously seek to cultivate unity. From a diversity of occupation and experience its members, too, contribute to the total enrichment. Closeness of living is one of its very conditions for existence, and it is through the common life lived daily that strong bonds of unity are forged on all levels.

"Common life"—in a formal sense, the incorporation of a person into a group—means, practically, life under the same roof, with the same people, the same observances, the same spiritual and other exercises in common. It regulates in detail the spiritual, disciplinary, and material aspects of the life of its members, such as food, clothing, furnishings, distribution of work, silence, recreation, and the relation of members among themselves and with outsiders. The religious family has, for that reason, even deeper roots than the natural family. Strictly a family, with all the rights, duties and contacts of a true family relationship, it has additional communal bonds; ties of grace and spiritual life make it a *religious* family. Its members are mutually dependent on each other not only for a happy human development, but also for the means of sanctity and apostolic efficiency. It, too, has problems of human relations paralleling those of the natural family—the relation of individual to individual, of individual to community, and of community to society. It must respect and carefully guard the rights of individual members and lead each to personal sanctity; at the same time, its members

must tend to evangelical perfection through the common life and through the external apostolic role of the community in society.

Each religious Order has its own regulated activity and proper end. While integrated into the vaster society of the Mystical Body, it has, within that Body, its own family spirit, which has been called its own "vital space" and which is its only justification for separate existence within the Church. This in no way implies a chauvinistic family exclusiveness, but rather a distinctive interpretation of the essentials of the spiritual life, an attachment to a specific Rule and founder and spirit, a particular approach to God and religious life, all combining to produce its particular spirituality. Each religious family has a unique coherence of purpose, tradition and inspiration. To enter religious life is to enter this or that Order, this or that religious family, with its particular heritage, fidelity to which is imperative for its vitality. Pius XII recognized this individuality and uniqueness when, addressing the Franciscan Tertiaries in July of 1956, he spoke of the necessity in the world for "the Franciscan outlook and method," and of being fully imbued with "the true and genuine Franciscan spirit."

Francis himself unquestionably considered his Order a family, and repeatedly stressed the ideal of family relationship. The Rules of all three Orders underscore this ideal. With single-minded vision in "family" matters as in all phases of religious life, Francis proposed as the guide and norm of conduct a literal observance of the Gospel. Logically, therefore, Franciscan family life has but a single pattern in Francis and the Gospel, in the life of the friars at Rivo Torto and St. Mary of the Angels, and that of the Holy Family or of Christ and His Apostles. Doctrinally, the Franciscan concept of the family emerges from a two-fold basis: the Fatherhood of God and the Brotherhood of men in Christ. In Franciscan doctrine, God is holy and great, but He is, above all, *good*; He is *love*, creating, redeeming, and sanctifying, through love. In refreshing simplicity, Francis relied instinctively and unshakeably on God's paternal tenderness, and approached Him as the best of fathers. In Christ, the Son of God, he saw the meeting of Uncreated Love with created love, and preferred to consider and imitate Christ in His holy humanity. All men, sons of God also, were likewise brothers of Christ and of each other. These concepts, too unsystematic in Francis to form a

philosophy, strongly influenced his idea of the Order as a family, and determined the nature and quality of the relationship among its members.

Authority

Francis recognized the necessity for authority in the family, and the consequent dignity of the superior, but was more directly concerned with the *spirit* in which superior and subject regarded their mutual relationship. Domestic authority was to reflect the Fatherhood of God from which it derived; the relationship of superior to subject was therefore that of father to son. All friars everywhere in the world were to regard themselves as sons of one Father and members of the same family, that is, spiritual brothers. Each house was to be a home in which all lived cordially and intimately, without distinction of class. Like a provident earthly father, the superior had the right and duty to regulate household temporalities, and also the life of each member and of the entire family, to secure their temporal and spiritual, their individual and common good. He was to guide, protect and support the Brothers, encourage and console them, correct and punish them when necessary.

Through his concept of the fatherly position of the superior, Francis reconciled the idea of authority with that of the equality of all men before God. With simple logic, he followed Christ's example of making authority a service, and command and obedience acts of reciprocal love. To secure this ideal, Francis expressly rejected customary titles such as prior or abbot. The superior was not to be vested with privileges, but to be considered a minister or servant of others, a guardian of the family over which he held governing power, manifesting his fatherhood especially in kindness, charity and familiarity; Francis wrote:

Let the ministers receive their brothers charitably and kindly and show so great a familiarity towards them that they may speak and act with them as masters with their servants, for thus it ought be, since the ministers are the servants of the brothers. (Rule II)

He recalls Christ's words: "I have not come to be ministered unto, but to minister," adding:

Let there not be power and authority among the brothers, for as the

Lord says in the Gospel: 'The princes of the Gentiles lord it over them; and they that are the greater exercise power among them'. It shall not be thus among the brothers; but 'whosoever will be the greater among them, let him be as the younger'. (Rule I)

As fathers in families, Franciscan superiors were to love all equally, effectively and understandingly, adjusting to human variables. Francis describes the Minister General thus:

... one who is at the service of all the brothers, accessible to all, and helpful to all in word and deed; who receives and serves without distinction the little and simple ones as well as the great and learned ones; who, the more learned he himself is, shows himself all the more condescending and accessible.

(Celano II, n. 185)

We read in the *Mirror of Perfection* that the Minister General is to be "suitably affable to all," to receive all with holy joy, bending the violent to gentleness through "his own humble bearing," and relaxing "something of his own rights" for their souls' sake. When resigning the direction of his family, Francis held the Minister to account on judgment day, if by negligence or evil example or severity, any brother should be lost. All superiors, in like manner, were to be kindly, benevolent and moderate in the use of authority, slow to issue commands of formal obedience or apply severity, patient with the tempted and erring, compassionate with apostates from the Order. The Rules of the Second and Third Orders preserve this attitude; religious women superiors are admonished by the very name of Mother to "embrace all the Sisters with maternal love, accommodate themselves to the common life, maintain observance more by example than by force of discipline, and be solicitous for the salvation and sanctification of all."

Francis was the exemplar *par excellence* of both fatherhood and motherhood to his family. He addressed its members as sons and children, and spoke of himself as "the poor mother of the children of the Great King," or a black hen suffering in defense of her brood. Celano says that all considered him a "mater carissima" for his solicitude. When Francis lay dying, one of the friars said to him: "Thou wast ever our father and mother begetting and bringing us forth in Christ" (*Mirror of Perfection*). The *Fioretti* abound in revelations of Francis' habitual gentleness with his followers, his prodigality with time, strength, love and prayer. It records that

Francis was "*wont*" to meet his sons with "kindly countenance" and affection, to comfort the troubled with "sweet words" and send them forth "all consoled" to their cells. He manifested exquisite tact in ministering to their bodily and spiritual needs, refraining from all that might cause embarrassment or confusion, and thus won over members of the most diverse temperaments.

We read likewise of Clare's maternal concern for her daughters, of her assuming far more than her share of menial household duties. She herself saw that her daughters had sufficient covering on cold nights, rose first in the morning to ring the bell and light the lamps, tended the sick, served at table, washed the feet of returning begging-Sisters, and comforted the sorrowful—all with marvelous family effect; Celano says the result of her example was "such perfect unity and harmony among the Poor Ladies, that all seemed to be but one soul and one will, although at times forty or fifty of them lived together."

Francis was clearly conscious of the necessity of the *spirit* of obedience as a complement to authority in the religious household, and wished the superior, as head of the family, to receive reverence and respect, service and submission in all that was not contrary to Rule or conscience. The religious were not to murmur against or contend with him, or to act independently of him, since, because of what God had appointed him to be, he was a channel of grace to them; obedience to him was self-surrender and submission to God, since it was for God's sake they had renounced their wills, and for love of Him that they had made themselves subject. (Bonaventure, *Life of St. Francis*)

Brotherly Love

The idea of spiritual brotherhood, second only to that of God as Father in Franciscan spirituality, is a dominant and comprehensive theme throughout the organization of the three Orders. To Francis, for whom God was reflected in all creatures and who made them his kin, his brothers and sisters and members of God's one great family, human beings were the most significant of creatures, and brothers in a most profound sense. In constituting his Order he spoke only of Friars; that was the name whereby he wished his

followers to be known and that was what they were in reality to be.

Brotherly love, the soul and substantial bond of brotherhood, Francis established by Rule, persistently admonishing his followers in the words of Christ: "This is my commandment that you love one another as I have loved you." A comparison of the first Rule with that of 1223 reveals development in Francis' concept of fraternal love. According to the early Rule, brotherly love is to share *somewhat* the quality of maternal love: "Let each one of the brothers love and nourish his brother as a mother loves and nourishes her son, *in so far* as God gives them grace." In the second Rule, it is to *exceed* that of a mother for her son: "For if a mother nourish and love her carnal son, how much *more* earnestly ought one to love and nourish his spiritual brothers." In Franciscan thought, this love is a matter of justice. St. Bonaventure wrote soon after the founding of the Order: "If anyone does not love his neighbor, it is not easy for him to render to his neighbor what he owes him in justice." A recent Franciscan commentary on this passage (Ephrem Bettoni, O.F.M., *Nothing for the Journey*) reiterates:

For unless it is inspired of love, unless it moves in the atmosphere of sympathy and friendship, any sort of social relationship whatsoever will remain under par with what I *owe* the person. . . . The *rights* of a person are not truly settled except with the coin of love.

Celano says it was Francis' unceasing desire and endeavor to preserve this bond of love among his followers, and representative early writings suggest that all the immense fraternity was, in fact, one in love. They met each other with sincere cordiality, vied in friendliness and friendship, seeking to gladden the hearts of each other. Only the thought of future separation burdened their hearts, and they were disconsolate at leave-taking; when they met on a journey, that day was a feast day—they greeted each other with words of peace and kiss of brotherhood, conversed happily and shared what they had. So great was their charity towards each other that they would endure suffering and death not only for the love of Christ, but also for the bodily or spiritual welfare of the brothers.

Franciscan family charity was to be operative in word and deed. The brothers were to *act* toward one another as members of one family, showing by their *actions* the love they bore each other; in

respect and love; to avoid *doing* or *speaking* evil to another, and willingly to devote themselves to the needs of their brothers. In the words of the Third Order Regular Rule, they were "to bear one another's burdens and so fulfill the law of Christ." Needy brothers, in their turn, were "to make clearly known" their wants, that they might receive help. Charity, as Francis conceived it, requires a mental effort to identify oneself with the needy religious, seeing his position through *his* eyes, against *his* background and experience, *his* desires and disappointments. Aloofness, indifference to, or unawareness of another's needs are irreconcilable with charity—as is the refusal to accept help humbly in one's own need. More incompatible still is deliberate blindness to the needs of another, or conscious neglect of the little everyday services and kindnesses owed to all members of one household, at work, table, or recreation.

Such charity also presupposes particular concern for those members of the family who make special demands on it—the sick and infirm, the erring and afflicted. Francis himself was at the service of these needy day and night. To the sick he gave the most delicate and substantial food; he begged for them, ate with them that they might not feel ashamed to eat alone, and directed his followers to serve them as they themselves would wish to be served. Only in urgent cases was the care of a sick brother to be given to an outsider. According to the *Admonitions*, Francis considered charity towards the sick a criterion of disinterested fraternal love; he said: "Blessed is the brother that would love his brother in illness when the brother cannot be of use to him, as much as he would love him in health when he *can* be of use to him." Bonaventure reports Francis' marvelous tenderness towards all afflicted with bodily suffering of any sort, to those in whom he perceived "aught of destitution, aught of lack," physical or spiritual, commenting: ". . . verily, mercy was inborn in him."

Francis expressed strong dislike for all violations of fraternal charity inimical to family peace, especially anger, jealousy, envy, quarreling and hatred. He took seriously Christ's command not to judge or condemn, and compared those who defamed the honor and good name of a brother to serpents infecting the whole household with their poisonous tongues. Slander he termed an abomination to God, more heinous than crimes affecting physical well-being; envy,

basically directed against the Divine Source of all good, was akin to blasphemy. He avoided whisperers and detractors—"those vicious fleas"—and counseled silence and serious reflection on one's own spiritual condition to overcome temptations to these sins. The *Mirror of Perfection* says that it "rejoiced" Francis' heart to see one guilty of such injury to another throw himself on the ground before the angered or offended brother and ask pardon.

The Perfect Friar

In describing the perfect friar, Francis sketches some of the social virtues implicit in the concept of fraternal charity, and proper to the Franciscan family: the courtesy of Brother Angelo "who was adorned with all courtesy and benignity," the graciousness and "natural sense" of Brother Masseo, the patience of Brother Juniper, and the solicitude of Brother Lucido "who was of the greatest solicitude." The Rule of 1223 prescribes that the brothers shall be "meek, peaceable and reserved, gentle and humble, speaking courteously to one another as is fitting," and that they shall everywhere show each other reverence and honor. Francis here associates two of the most charming and strikingly related virtues of his own personality—his love for littleness, and his deep reverence and respect for others. Celano says succinctly: "*Because he was the humblest of all, he was considerate of all men . . . and accommodated himself to the ways of all.*" True Franciscan courtesy and graciousness spring spontaneously, but necessarily, from benevolent fraternal love rooted in humility, without which there can be no true family life. Pride is invidious to peace and harmony, engendering stubbornness and obstinacy, rudeness, restlessness and moodiness, irascibility, resentment, and dissension. Humility, on the other hand, is essential to simplicity and sincerity of relationship with others, to perfect accord between thought and conduct; it dispels all affectation and simulation, creating a bond of mutual trust and an atmosphere of contentment in which all take acceptance and approval for granted. The Third Order Rule observes that peace is preserved in the religious family only by such simplicity and integrity.

Francis spoke also of the Franciscan life as "serving God in poverty and humility." Poverty, as detachment, is fundamental to

both humility and charity in social relations. The common life exacts a constant divesting of self—through renunciation of the spirit of ownership and of all claims to privileges, in acceptance of the existing order of things and tolerance of the defects of others, and in calm resignation to the fact that not every religious will necessarily be good-natured and amicable by temperament.

Spiritual joy, characteristic of the life of Francis, is another hallmark of the seraphic families. Celano compares Francis to a minstrel and troubadour of God, "who with laughter and rejoicing most gladly bore that which to all was most bitter and grievous to behold." He testifies that Francis constantly endeavored to persevere in this gladness of heart, to keep ever fresh the unction of the spirit and the oil of joy, "singing with imperturbable calmness and cheerfulness of mind, songs of joy to God in his heart." Clare, too, he describes as "always of joyful, cheerful countenance, despite suffering," and the *Mirror of Perfection* tells us that amidst poverty and humiliations, the early Franciscans were so joyful and merry among themselves that even when silent, their countenances seemed to laugh.

Joy to Francis was as necessary to the soul as blood to the body. He desired that the Brothers experience it, "singularly loved it" in them, and reproved them for melancholy and outward grief. Following the Gospel precept, he states in the Rule:

Let the Brothers take care not to appear exteriorly sad and gloomy like hypocrites, but let them show themselves to be joyous and contented in the Lord, merry and becomingly courteous. . . . It behooves not a servant of God to show himself sad and ill-humored before men; he should on the contrary always be of good cheer.

Francis associated joy with a vigorous spiritual life and regarded it as a protection against temptation, saying that the devil wasted his time in seeking entrance to a joyful soul. While essentially spiritual, Franciscan joy, defined as "the tranquil smile, full of amiable serenity" (Bettoni), is related to certain human qualities associated with a cheerful, optimistic outlook—a sense of humor which sees all things in perspective, a "sweet reasonableness" and equanimity of temperament impervious to the moods and mannerisms of others, and a childlike sense of wonder and imagination. To know how to

smile at oneself, as well as at the world and at pain, is a Franciscan characteristic, and an undoubted family asset.

The religious family spirit is nourished by all community exercises. There is tremendous power for solidarity in common worship at Mass and the Divine Office, in living together the yearly liturgical seasons, and in sharing apostolic activities. On a somewhat different plane, there is another specific family bond of unity in the community social life. Psychologists tell us that the human personality needs this social integration for genuine family life. In communities of Sisters where there is little other social outlet, family celebrations—namedays, special feasts, simple and original family entertainment—aid this integration. Daily community recreation is an essential part of family life. If the members seldom meet informally, there is little opportunity for exchange of opinions, reciprocal encouragement, or manifestation of mutual interest and affection. For communication of this type to be effective, the members of the family must be truly available and accessible to each other. Where there is a community of interests and understanding, recreation is not only a source of mental and physical relaxation but another bond of fellowship.

To render the community recreation attractive and agreeable, restraint and affability are necessary. There is, of course, no place here for real faults against fraternal charity. Bitter or caustic speech, ridicule, sarcasm or excessive teasing, brusqueness of manner, assertiveness and inconsiderateness hurt and offend; they overstep the bonds of legitimate pleasure and stifle congeniality. But, beyond the avoidance of all that might wound or disturb, there ought to be an added thoughtfulness of others, an effort to be at one's social best, to be a good listener or entertainer as the occasion requires, to manifest sympathy and interest in the happenings of another's day or converse amiably and animatedly on someone else's chosen topic, to practice the "social sanctity" required for the relaxation and profit of the whole family.

Family Concept Changed

Within the last fifty years the concept of the family has gradually evolved partly because of changing economic conditions. Home life

is less simple, less unified, less all-sufficient. The attitudes of different members of the family to each other have been modified. Parents and children live on a more equal footing. Young people are less dependent, more conscious of their rights as individuals, and not so willing to submit to authority. They choose their own companions, activities, and outside occupations. They have a wider circle of friends, and broader interests. This experience in family living necessarily colors their concept of religious family life.

Contemporary spiritual writers have tried to analyze the religious-family problems issuing from this evolution of the natural family. Most obvious is perhaps the sharper difference in attitudes and background, and possibly in temperament, between the two generations—partially the perennial and inevitable effect of the social relationship between any rising generation and its elders. Younger religious are more apt to seek to know and verify everything, all in the interests of the common good; they desire to present and discuss their views with superiors on a somewhat equal level as with their parents in the past. Willing to bear responsibility, they are inclined to impatience towards traditions and customs which they do not fully understand or appreciate, and to be categorical in stating their opinions. They are genuinely sympathetic with the sick or suffering, and desire to be actively helpful; they are, however, unconcerned with, and even unaware of, age and precedence. They expect great “give and take” in family life; as one writer (Mother St. Elizabeth, P.S.A.) expresses it: “They want fraternal relations, simple, transparent, unpretentious, uncomplicated, but true, real, living; they need an atmosphere of mutual confidence and straightforwardness.” Even an awareness of this problem is in the direction of progress, but honest efforts in Franciscan humility and sincerity, on both sides, are needed to create a family spirit deeper than mere common dwelling and organization of life. Spiritual writers have suggested as a solution family discussions and decision-making, when feasible. Such discussions allow for mutual adjustment of differences and a clarification of ideas, hence greater fusion of minds. As in the natural family, decisions thus arrived at carry greater weight and persuasion. They have the psychological benefit of making all feel necessary, and satisfy the desire for person-to-person communication. It does not seem that

the Franciscan concept of the family as a brotherhood—not a hierarchy—is violated by such discussion, as long as it is accompanied by courtesy, and is free of rivalry, jealousy, and personal antipathy.

Many young religious of today have carried on intellectual, spiritual and even apostolic activities prior to their entrance into religion, and so have been encouraged to assume initiative and individual responsibility in cooperative service. With the fewness of religious in proportion to the tasks to be accomplished, it would seem wise to capitalize on this training and readiness. The broad and permissive concept of family authority required for allotting and sharing responsibility is in accord with the traditional Franciscan democratic spirit. On this concept depends largely today the creation of a family atmosphere satisfactory to its members. Furthermore, the encouragement of a sense of personal responsibility and initiative promotes the common and individual good. Without the allowance of a certain amount of self-determination, religious are prone to selfishness, apathy and ineffectiveness; they are likely to drift with the tide, shunning difficulties and positive action. One spiritual writer speaks of "sheep-souls," drifters, victims of a religious collectivism in which personality and spirituality become anemic, relaxed and submerged. A reading of the *Fioretti*, the *Three Companions*, or other early Franciscan writings, leaves no doubt that the early followers of Francis were real and individual personalities, and that religious collectivism or family anonymity is contrary to Franciscan tradition.

In conclusion: the members of a religious family meet on all levels—domestic, social, intellectual, spiritual and apostolic. They are one in a material and spiritual brotherhood, one in common prayer life and observance of Rule, one in works and apostolic action proper to their particular Order. They are one in their specific means of sanctification. Their truest bond of unity is not in community of habitation or the titles of Brother and Sister, but in supernatural Charity, to which alone Bonaventure entrusts the task of uniting men with each other and with God, in this life and the next.

Perhaps as a generation of the modern age of individualism, we must work harder at creating and maintaining a family relationship. We of the Seraphic Orders, families solidly grounded on the concepts

of the Fatherhood of God and the Brotherhood of men in Christ, are particularly blessed in the relevancy and adaptability of the Franciscan Rule and spirit to the temper and needs of our century. We are fortunate that the family ideal of Francis bears the timeless and enduring character of the Gospel ideal; as our Third Order Rule reminds us, observers should be able to say of us today, as a family, what they said of the early Christian community: "And all the multitude of believers had but one heart and one soul."

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OBEDIENCE, AUTHORITY, AND MODERN FAMILY COUNCILS IN THE HOME

SISTER MARY ADOLPHINE, C.S.S.F.

Two youngsters had been acting up a bit at several meals. Mother finally decided to lay down the law. "We are going to have obedience this morning," she firmly announced.

"I don't like it," said Larry.

"I'm not going to eat it either," retorted his younger sister.¹

In two short statements by two young people we find expressed the two perennial negative principles fighting obedience—"I don't like it," a rejection of the appetitive presentation; "I'm not going to" or "I won't," a rejection of the directive, intimated, and motive presentation. These operations proceed from the intellect and the will, both of which can be trained.

Though we are not going into any exhaustive theological analyses of either of these spiritual faculties of man or of all the social virtues, we cannot escape reference to them, for they are intimately related to our topic, since we are dealing with human acts and character formation.

Specifically, we are concerned with obedience and authority in the family and of the family members, and the modern family councils in the home.

In order that we may establish a common point of departure, let us define our terms. By obedience we mean "compliance with the demands and requests of one in authority"; by authority—"legal or rightful power"; by family council—"an assembly of the family members for consultation."

Since normal good people on their journey through life have sufficient accomplishments and difficulties to merit consideration without reaching out into other spheres of human classification, we will not go into problems of laxity in religion, mixed marriage, divorce, alcoholism, ethnic differences, economic strains, and the like.

¹ *The Register*, National Edition, Vol. XXXVI, No. 42 (October 16, 1960).

We take for granted, therefore, that the parents are God-fearing individuals who agree on the principles of child rearing. Even these, however, not infrequently exemplify the "do-as-I-say-but-not-as-I-do" philosophy.

One mother, slim, trim, and lovely—whose small daughter was a bit more substantial widthwise than pleased the eye—often repeated, "Jane, you shouldn't eat all the time. You're much too heavy already."

The child, a third grader, took the admonition for a while without comment. But came the day when, cookie in hand, as she was leaving the kitchen she came face to face with mother. At wit's end the parent impatiently reprimanded, "Jane, every time I see you, you have a cookie in your hand."

The little girl looked at her mother and with all simplicity replied, "But Mother, every time I see you, you have a cigarette in your hand and I heard you tell Mrs. Wagner the doctor told you to stop smoking."

We see the mother attempting to teach temperance, but neglecting to live by her own teaching. The child sees incongruity between words on the one side and actions on the other.

Parents will teach obedience in vain if their instruction rests on contradiction. Mother can hardly expect her daughter to be truthful if, when a salesman comes to the door, she sends the child to say, "Mother is not in." Does the father who brags about "sharp" business deals, successful parking violations, or taking things at work give example worthy of imitation? How can parents expect their sons and daughters to be honest when they try to get them through on child's half fare on the bus or into the movie theater? Parents' teaching of obedience must be substantiated by good example to accomplish its true purpose. Christ, *the Example*, says, "And for them do I sanctify Myself, that they also may be sanctified in truth."² And He, being God, needed no sanctification.

Let us not underestimate children; they are astute psychologists who frequently sense and accurately penetrate into the reality of things. Children are born submissive, pliable, and law-abiding. The "thou shalt" and "thou shalt not," a sense of right and wrong, is

² John: 13:19.

deeply imbedded in man's soul. Children know only too well when elders obey laws as they know when elders violate laws.

Father Hugh Calkins, famed *Novena Notes* contributor, addressing a group of Sisters at a Midwest Vocation Association meeting in October, 1956, expressed this idea rather dramatically when he said, "What you *say* SOUNDS in the kids' ears, but what you *are* THUNDERS in their ears and minds."³

Parental Influence

As this statement applies to Sisters, teachers, Brothers, priests, pastors, or anyone else in authority, so it no less applies to parents. If parents expect obedience they also must obey, and obey not only externally but in heart and mind as well.

With a child, even the smallest direction or word of advice from the parents is like the law of God Himself. "Directly after God in heaven comes Papa" was the often-repeated childhood thought of the famous composer, Mozart.⁴ The ideas and attitudes of parents quickly become the child's ideas and attitudes. He imperceptibly acquires the likes and dislikes of those around him. Once these impressions are made, they are lasting ones.

To understand what pattern the parents should portray, let us view the homes and moral atmosphere from which come the children who crowd our classrooms today. Let us face the deficiency that gradually corrodes the bulwark of both family and individual Christian moral standards.

In our modern family and home, living in the presence of God and doing all for love of God is next to unknown, because people do not believe in God really and truly. And yet, more is said and written about God than probably ever before in history, but both the knowledge and discussion of it are vague and abstract. God is a concept, an idea for the mind and a word for the tongue. Religion is studied and argued. College curricula contain courses in various phases of philosophy and theology affording great numbers of people opportunities for gaining proficiency in the use of philosophical and

³ *The Counselor*, Midwest Vocation Association, Vol. X, No. 4 (December, 1956).

⁴ Henry Thomas and Dana Lee Thomas, *Living Biographies of Great Composers* (Garden City, New York: Garden City Publishing Company, Inc., 1940), p. 58.

theological terminology and absorbing unheard-of profundity in learning the content of subject matter in these fields of knowledge. Discussion clubs thresh out extensively problems and questions of religious nature. Catholic action expends great energies and spends large sums of money on philanthropic projects. Schools, parishes, communities abound in societies, clubs, leagues, organizations of every kind running the gamut in promoting charitable works. All these things are good; yet why is there so little real fruit from such overwhelming numbers of people engaged in so much activity? It took only *one* Francis, *one* Bonaventure, *one* Elizabeth of Hungary to effect monumental changes. What is the missing element in these our otherwise good works?

Christ gave us the answer when He said, "Martha, Martha, thou art anxious and troubled about many things; and yet only one thing is needful. Mary hath chosen the best part, and it will not be taken away from her."⁵ What is that *best part*? Living in the presence of God or being cognizant of the Divine Indwelling. Note that Christ expressly states "it will not be taken away from her," which seems to indicate that in the case of a lack of the "best part" something will be taken away or at least there is that possibility. Deficiency will mar the fullness of fruition.

May we not say that our parents today are the Martha's who are concerned about so much in so many ways that they pathetically neglect the two basic and absolutely necessary principles—living in the presence of God and doing all for love of God? These are sorely missing in modern life and yet they form the foundation for obedience. They are the conscious practice of the theological virtues corresponding completely to man's spiritual faculties of the intellect and will—the "I know" and "I want." He who knows God cannot help loving Him; he who loves God cannot help doing His will; he who does God's will is an obedient man.

According to St. Peter, "charity covereth a multitude of sins,"⁶ but it is obedience that saves from sin. All our willful human acts are acts of obedience or disobedience; they either please or displease God. The weight of responsibility for a given act lies in the height of perfection of the will that wills the act. Was it not the

⁵ Luke: 10:41-42.

⁶ I Peter: 4:8.

disobedience of a perfect human will that closed the gates of heaven? A more perfect human will was necessary to reopen those gates, and, because there was none, an act of obedience from God-man was imperative.

Obedience, presupposing authority and government, establishes order. Where there is obedience, there is reverence and respect; where there is reverence, there is humility; where humility, justice; where there is justice there is every other virtue; for justice demands all due be rendered where it rightly belongs—to God and to man. So great is justice in this true sense of the word that God inspired the evangelist to epitomize the sanctity of the head of the Holy Family in this one adjective, “a *just* man.”⁷

If parents are just, they must necessarily understand obedience in much deeper significance than the mortal-sin-borderline vigilance, the how-far-can-I-go zone. In the other extreme, obedience will be more than mere courtesy; it will be a virtue of great impact. Parents will habitually observe the law of God. They will eagerly attend Mass because they love God and because they truly realize there is no greater prayer than the Mass. They will receive the sacraments because they want God’s life in their souls and God’s friendship in their lives. Will not these parents be honest, truthful, and sincere with God, each other, and their children? Will not this mother prepare each meal in the spirit of the traditional eucharistic banquet? Will not this father be a “just” man? These parents will not find it necessary to hide “themselves from the face of the Lord God”⁸ for having disobeyed what “God hath commanded.”⁹

Furthermore, if parents so live the liturgy, which, when fully absorbed in daily-life application, contains the true relationship between God and man, they will certainly imbue the soul of their offspring with profound reverence and respect for authority, for children develop character almost through osmosis.

Thus far we have considered the foundation of obedience, the necessity of obedience for parents, and reasons for lack of obedience in modern society. Now we will consider the rearing of the child or parental authority.

⁷ Mark: 1:19.

⁸ Genesis: 3:8.

⁹ *Ibid.*, 3:3.

Parental Authority

From observation and study we know that a child in its first year is docile. The will of the parent is powerfully influential; they can mold this malleable being into a saint or a sinner or anything in between, depending on how they use their God-given authority in training the will of that child.

The infant shows implicit trust in others. At the age of five or six months the baby reveals a desire to please others, a manifestation which forms sound basis for obedience in later life. Our human nature is really made to please someone else—God, Who exemplified this in His Divine Son: “For Christ did not please Himself.”¹⁰

Parents who try to please God have reverence for human dignity. If in practice of this reverence they are wholehearted, gentle, and soft-spoken, their child is likely to acquire a habit of respect, docility, and gentleness. Tenderness will frequently be expressed in prayerful aspirations; in fact, such parents will pray often, and because they do, they will direct the tiny hand in making the Sign of the Cross long before the lips can fashion the words or the mind comprehend their meaning. Will a child trained thus have to be *commanded* in later years to pray?

Relying on the judgment of others, particularly adults, is an evident characteristic of a child between the first and second birthdays. Who of us has not seen a child head for something, stop, turn around to see if the parents approve?

This period of a child's life in his great progress era. He masters walking, learns speech, acquires a vocabulary of some three hundred words, begins to enjoy music and pictures. This, then, is also the time for instilling the reality of God as a *living* Being in the child's life by employing each of the operations in which the child is growing. When the ritual of “good mornings” and “good nights” begins, Christ, too, has His place in the line of family kisses—reverently kissing the Crucifix can be an initiation of real belief in the Second Person of the Trinity, the Crucifixion, Redemption, and later appreciation of Lenten observance.

Such preliminaries in a child's life can do much to avoid em-

¹⁰ Romans: 15:3.

barrassment similar to Mrs. Lane's. She took her four-year-old son to church for the first time on Good Friday. Handing him a nickel, she said, "Now do as mother does."

Jimmy willingly dropped the nickel into the basket, but then, turning to the mother, said, "I don't kiss dead people." To him Christ was a dead person and nothing more. Jimmy's small voice expressed the attitude of many people—the notion of a dormant Christ, a God far away somewhere to be invoked occasionally when dire need knocks at the door, the invoking being a kind of slot machine affair: dropping in a dime's worth of prayers and expecting a jack-pot return of blessings.

If a child hears something like "Jesus loves you" as praise for a deed well done, he will begin to realize that Christ is a Person Who loves as mother and dad love. Being a Person makes it possible for Christ to be "hurt" (for the little one) and "offended" (for the older one), and the "hurt" or "offense" is caused by violation of directives or laws. It is well to begin dealing with a youngster on his first offense. "Even good boys and girls sometimes have to be shown that 'Please don't,' if not minded, can have a stinger in the tail."¹¹ When the child does wrong, however, let no parent ever say, "Jesus does not love you," because that is heresy. It is not God, but we who change in love. Let the parent rather point out to the child that he caused pain to Christ, thereby implanting in the child's mind the reality of personal responsibility for the crucifixion, the necessity for true contrition, and reparation for the injury. What is better groundwork than this for the later reception of the Sacrament of Penance?

During the next two years, the child begins to reveal selectivity and motivation; his conscience, nevertheless, still depends largely on approval from others, especially his mother. Choices may be very simple—between cookies or sandwiches on a plate, toys or play activities—but they are a standard of evaluation in process of development. Parents channel these standards by what they set before the child. It is important that opportunities for choices be presented, as the child needs practice in progressive improvement in forming value decisions, particularly authority priorities. Since

¹¹ Willis J. Whalen, "The Parent-Teacher Team," *Catholic Digest*, Vol. XXIV, No. 12 (October, 1960), p. 120.

this is a "he told me to do it" age, the parents must clarify who is to be obeyed, when, and why.

At five the hero-worship stage comes to the foreground, as does definite tendency towards independence. The child is convinced dad is a Hercules in size and strength and mother is World Encyclopedia. There is nothing dad can't do and no question mother can't answer. What a wonderful setting for directing the hero-worship of power to the Supreme Being and of the knowledge to the Divine Word!

In face of this hero-worship there is no contradiction in the concomitant independence of the child. Five-year-old Michael was to be ring bearer at his aunt's wedding. He had his share of coaching on how to walk and act like a gentleman. After one of these "gentleman" sessions, his mother took his hand to escort him across the street to his kindergarten class. "Oh, no, mother," he protested, pulling away his hand, "I can cross the street by myself. I'm a gentleman now."

The first five years of his life the child spends almost exclusively with the parents in the home. So grave is the significance of this formative period of a human being's life that St. John Bosco is reputed to have said, "Give me a child under six and I will give you a saint." And a well-known Spanish proverb says, "An ounce of parent is worth a pound of clergy."¹²

We have learned how to mold the pre-school child's thoughts, attitudes, how to direct his motives. What principles should govern the exercise of direct discipline? Disciplinary patterns vary from family to family, according to social class, place of residence, family orientation, cultural, educational, and religious background.¹³ Regardless of the differences, discipline is indispensable to character development. Children want discipline: it gives them a sense of security. Not infrequently one hears, "I'd do it if I knew what to do." A child needs and wants to know what is right, when it is to be done, what price tag of sacrifice is attached to it—the ingredients of obedience and discipline.

To be effective, directives must be:

¹² Alphonse H. Clemens, *Marriage and the Family* (New Jersey: Prentice-Hall, Inc., 1957), p. 240.

¹³ Sister Frances Jerome Woods, C.D.P. *The American Family System* (New York: Harper, 1959), p. 311.

1. Specific and clearly stated.
2. Firm and unchangeable.
3. Consistent—what holds today must hold tomorrow and both parents must agree upon it.
4. Reasonable—generally with and sometimes without explanations.
5. Limited in number.
6. Aimed at both natural and supernatural welfare, and frequently given with religious motivation.¹⁴

On the footsteps of a command follows an “either—or,” either obedience or punishment. Punishment to accomplish most desired results will be:

1. At early-age, physical when expedient; and later usually deprivation of some especially treasured pleasure.
2. Promptly following offense.
3. Proportioned to offense committed.¹⁵

Parents must see that the child realizes the seriousness of his act before they administer punishment. Also if they attach a threat to a directive, that threat should be made but once and carried through without mitigation, if the directive is disobeyed.

A word about rewards. Today's children do not know sacrifice, selflessness; they *expect* to be paid for every effort they make. Rewards are tokens of appreciation, not wages; consequently, they should not be promised, except rarely and for important reasons, demanding special sacrifice. As punishment, so reward is to be proportioned to the good deed done or evil avoided. Too frequent rewards may easily be translated to mean bribes.

There is not too much question about obedience, punishment or reward in the pre-school child because the parents see and know almost all concerning him. Parents are in control of the steering wheel without too much interference from outside traffic.

Once the child leaves the home and mingles with out-of-home society and participates in a variety of new experiences the parents are faced with “Sister said . . .,” “Johnny's daddy doesn't go to

¹⁴ Clemens, *op. cit.*, pp. 270-271.

¹⁵ *Ibid.*, pp. 271-272.

church . . .," "Nancy doesn't like my girl friend Joan . . .," "Somebody took my gloves. . . ."

Problems like these need careful handling. The statements are packed with implicatory gunpowder—moral, religious, social, economic—the treatment of which can leave serious lifetime constructive or destructive impressions. "Sister said . . ." may be a challenge or a stamp of approval. "Johnny's daddy doesn't go to church . . ." may be a censure or a puzzle, and so on.

Family Teamwork

Such questions, problems or difficulties will not loom as insuperable mountains if in the beginning the little one heard parents "talking over" matters; if later the child was able to chime in with "But I want to go to grandpa's farm on vacation" and get a hearing, though not always a concession; if still later the question, "Can I have a bike for Christmas?" called forth a family discussion on what was more important, a bicycle or a needed new suit or coat. This is the type of home in which the family council is as much a part of it as the evening dinner.

In a family where teamwork is a habit, the child needing help will reach out to the group. When and how the group is called upon depends upon the problem, urgency of need, expediency of time. It may be at the table in the leisurely pause after dinner. Or it may be after the table is cleared and dishes washed, or in the living room on Sunday morning after church, or any other convenient time and place. No formal invitation or "call" is necessary—simply an expression of the subject by means of a declaration, a question, a report, a request, or even a complaint. No chairman or leader is elected. Everyone is important and indispensable, for everyone has a worthwhile contribution to make.

Though it may be six-year old Linda who is faced with "Sister said . . ." and the rest of the aforementioned problems, eight-year old Tommy may learn from the discussion on "Johnny's daddy doesn't go to church" that as food harms a sick body so the supernatural food harms the mortally sick soul, but in both cases unfortunate is the person who refuses medicinal aids or the removal of harmful elements. Eleven-year-old Grace did not know until now that sometimes children say they "don't like others" because they

feel left out, and they feel that way because of finding difficulty in making friends. Fourteen-year-old Jerry offers to "pitch in" for a new pair of gloves; he wants to make a sacrifice so God will help him with math which he "just can't get." Linda realizes it's *her* loss, so she brings out the contents of her bank and accepts only the deficit from Jerry. The result—a family solution to an individual problem by reason of its becoming a family problem through common sharing.

We see a willingness and mutuality in this home. Co-operative planning and teamwork produce such an attitude. "When love has won confidence, then respectful obedience of young people will flow peacefully within the home."¹⁶ Young people will, moreover, come up with unique co-operative ideas and measure up to high degree of sacrifice, if they are given the proper training in obedience and then have a part in forming the plans.

Reason for holding a family council may be any one of many—planning a vacation or arranging for family recreation, deciding who is to get what this autumn for lack of funds to cover all, working out a way of getting junior through college, remodeling the home, buying a car or house; sometimes a choice must be made between alternatives—a vacation or a car, or between two vacation places; one television set and six people to use it, each wanting a different program.

Whatever the subject of the council, several rules should be observed. Participants must:

1. Listen with ears and heart.
2. Expect conflict, but seek amiable agreement.
3. Share leadership.
4. Give fair chance to every member of the group.
5. Consider facts with open-minded attitude.
6. Emerge with an acceptable plan.
7. Select appropriate and effective means to execute the plan.
8. Be open to reconsideration when plan is tried and found wanting or impractical in view of subsequent developments; be ready to revise or even seek an entirely new plan.¹⁷

¹⁶ Raymond B. Fullam, S.J., ed., *The Popes on Youth* (Buffalo, New York: St. Canisius High School, 1956), p. 122.

¹⁷ Christine Beasley, *Democracy in the Home* (New York: Association Press, 1954), pp. 72-91.

One important value of the family council is that it helps the individual to feel he "belongs." To really belong to a group a person needs to have a part in setting its goals and standards, in directing its destiny.¹⁸ Such an individual is more likely to abide by decisions he helped to make and is more convinced of their seriousness than those handed down to him. Because group decisions prompt group action, the family council, if used advantageously, can reap rich fruits in accomplishment for both the individual and the group; for it increases opportunity for realizing goals and objectives of both.

Since this system of control consists of the interplay of the individual taking responsibility for group welfare and the group taking responsibility for individual welfare, it may in governmental terminology be called a democracy. In terms of the supernatural, on the other hand, if the operation is in accordance with the principles discussed earlier, we may say it is the core groundwork for the understanding of the Mystical Body, for it is teamwork in and for the love of God.

If, then, in grace there is regular communication with God, good will shall be the regular communication to man—good will of the authority to the subject and of the subject to the authority, good will in teamwork. The welfare of *every* member of the family will receive due consideration, for each will know the other's problems, offer maximum understanding, unite in co-operative solution of those problems. Thus, a family through its communal living, its family councils, becomes a nuclear Christo-democracy, a miniature of the Mystical Body.

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¹⁸ *Ibid.*, p. 76.

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TEACHING CHRISTIAN FAMILY LIVING

SISTER MARY JEANNE, O.S.F.

With joy in the heart and brown sandals on his feet, Francis Bernadone taught the people in the Umbrian hills the glories of the kingdom of God. Francis Bernadone was raised by a woman whom he called "Mother." Today, we call him *Saint* Francis Bernadone. This is what mothers are for . . . "to show that God is good." They possess this great art of communication because, "Mothers have a secret with God."¹

All the world loves mystery, and secrets belong to the mysterious. To love mystery requires curiosity and who is more curious than the modern adolescent girl? Here is our first premise on which to begin training for Christian Family Living.

Our late Holy Father, Pope Pius XII, stated explicitly that in order to teach effectively today, we teachers must understand youth in the times in which he lives. This should be the first criterion for organizing this course in high school. You and I, the teachers of today, cannot afford to waste precious time lamenting "the good old days," because modern science and industry have provoked drastic changes. We are of the now looking towards a challenging, mysterious tomorrow and therefore it is imperative that we build constructively on yesterday's foundation with a forward look.

True, the youth of today is different from other past portraits of adolescents, yet essentially he is no different. He, too, as the youth of yesterday, possesses that beautiful touch of the Creator—human nature. This basic knowledge may be the key unlocking the door to success for the educating of tomorrow's adult—a parent.

Since 1900, changes have been swift, startling, and revolutionary. Modern science and industry has presented us with a Utopian

¹ Sister M. Faith, OSB, "Mother Makes a Home," *Altar and Home*, Vol. 23 (October, 1956), 3-26.

dream-world of luxurious living. We pay highly for this competition to promote better living by frequent changes, and turnovers. Ours is an age of constant turmoil and we are never quite sure of tomorrow. Experience has taught us to be wary of consistency. In this era of outer-space, promotions for bigger and better living, and continued automation—who can be sure of what? Through the media of television, news, radio, movies, scientific research and pressured advertising whetting our desires for the best in living, it is only natural for us to discover that unconsciously our material and spiritual values have gone out into orbit. World news has made us world-wide conscious and we become lost in the maze of so much humanity. Like Alice in Wonderland we begin to wonder, “Who Am I?”

As we continue to gaze through the looking glass of today and tomorrow, we see our youth in the environment he has inherited and is expected to enrich in this marathon for better living. One third of all high school seniors in this country now own cars. This is one of many items for which eighteen million teen-agers are spending an estimated ten billion dollars a year. In another ten years, this amount is expected to double.²

Another significant factor in American life today is the existence and enjoyment of greater leisure. Most Americans on a five-day working plan have 120 days off each year. With this time available, along with rising incomes to support fun and recreation, the Americans spend an estimated 40 billion dollars a year. Foreign and domestic travel consumes 19 billion; sporting goods, 2 billion; gardening, 3½ billion; boating, 2 billion; and musical instruments, 500 million. Participation in outdoor sports and games is on the increase. Tennis and badminton each claim about 7 million people a year. Swimming has always been a favorite sport, and by 1970, four out of ten homes will have a backyard pool. Some 600 million a year is spent on swimming pools. Skin diving and water skiing each have an estimated calling of 5 million people, while mountain clubs have 20,000 members. Family picnics are just as popular now as in 1910. Croquet is enjoying a renaissance as a family

² Robert Stapleton, “Scholastic Roto—Teen-Age Titan,” *Saturday Review*, Vol. XLIII (November 12, 1960), 114-115.

activity, and archery has tripled its popularity since 1946.³

Our generation also has "The Flight of the Beat." Thousands of journalistic words have chased after the significance of the "beat" generation. Sociologists and psychiatrists have vied with book critics and people who write letters to the editors in their efforts to make sense out of what seems a senseless phenomenon. Not alone a matter of imitation of sandals, sweat shirt, long uncombed hair and an uncommitted life among the unscrubbed, the "beat generation" has roots in the social fabric of today. The 'beat' is a man who sees with Christopher Dawson the close link between the bourgeois mind and the Pharisaism, and rejects both. He is a man who has decided to step off the treadmill of our suburban split-level-rat-race way of life . . . Whatever else might be said of the 'beats' it must be admitted that they are revolting against some of the right things. The trouble is they often choose the wrong methods.⁴

Nation's Business Magazine printed an article titled, "How to Sell Today." Big business realizes that no longer are persuasiveness, personality, and product emphasis the keys to selling success. Rather the seller must learn to "dream" along with his customer to sell functions and service rather than products. He uses what is referred to as, "Cardboard engineering" and becomes the "packaged salesman," who uses floor samples and cardboard reproductions to acquire a customer.⁵

In the "News Behind the ADS" section of the *Changing Times* magazine, is the summary of a report from Schwerin Research Corp. which discovered through a check up with mothers viewing TV commercials that she doesn't just look at commercials—she becomes involved with them. In checking mothers' reactions to ads they learned that the ads doing the least for a business are the ones which dwell on the horrible "Before." Women reviewers refuse to be identified with such degrading maternal failure of previous incompetence; ads that make the mother a Jill of all trades

³ Robert Stapleton, "The Sports, Games, and Fun of Summer Leisure," *Better Living Magazine*, Vol. 14 (June-August, 1960), 8-9.

⁴ Clayton Barbeau, "The Plight of the Beat," *America*, Vol. 104 (November 12, 1960), 210.

⁵ Clayton Barbeau, "How to Sell Today," *Nation's Business*, Vol. 48, (October, 1960), 42.

. . . (mother versus model combination) receive cool reception through resentment of the suggestion that such a combination can really be as good a mother as they; ads that play up to the drudgery of housework are not relished, not even when the job is successfully solved in the commercial. Mothers do not like to be reminded of their eternal struggle against dirt and disorder. The effective commercial is the type that catches the maternal mood with appropriate music and a meaningful background.⁶

A bonanza in the publications field is being mined from teenage readership . . . Big gainers in circulation are *Seventeen* with 1,600,000 subscribers and *Teen* with 600,000. Others leading are, *Coed*, *Ingenue*, *American Girl*, and *Boys Life*, *Senior* and *Junior Scholastic*. The magazine that has sky-rocketed into teen reading is *Scholastic Roto* with a circulation of 1,500,000 subscribers. *Scholastic Roto* aims to entertain teen-age boys and girls as well as to help them make difficult adjustments through sensible advice.⁷

This is but a sampling of factors at work in teen-age environment. Adolescents look at their space age with amazingly unclouded eyes. They like their world and are not afraid of it. Looking at our young people, we would do far better if we plan courses and methods of teaching that will make youth safe for the world rather than the world safe for youth. They do not enter our schools asking us for protection from the world. Neither do they ask that we teach them to live on forever and ever. Instead, they come to us with the great gift of life in their hands asking to be told how to spend it. The danger is that we shall fill their heads with thoughts of juvenile delinquencies and fear of outer space or other-planet living. It seems so strange that we teach them about the heroes of the past while attempting to make them a comfortably padded world, with no need of shining white horses. Perhaps we are missing entirely the question in the eyes of our students—the yearning for sacrifice—the need to be needed. Against such a canvas as modern civilization holds out to us, when men steer their jets by the Big Dipper and practically reach out to touch the face of God, perhaps we are not sketching men huge enough to fit the

⁶ Clayton Barbeau, "News Behind the Ads," *Changing Times*, Vol. 14 (October, 1960), 35.

⁷ Robert Stapleton, *op. cit.*, 115.

setting. Teachers of today have the challenge and the chance to help make youth fit against the skyline. It is no small thing every-day to see life like a new dime waiting to be spent for something wonderful.⁸

From this philosophy of youth, the following implications for teaching family living have been composed. Intuitively, the modern adolescent girl yearns for homemaking and the best for family living. This is her search for truth. Using the positive approach built around the principles in the definition for a homemaker, the girl discovers a ballast for security. She is able to evaluate times and changes while formulating the conclusion that basic principles never change regardless of the era of living—and that culture, civilization, and environment, only color them accordingly. The Christian Family Living teacher's role is challenging. She stands, as it were, in the hub of secondary learning to become an interpreter, correlator, and an instructor. Since the homemaker is required to possess intellectual development—that kind of learning that teaches her to understand human nature in all of its aspects, the teacher may use the recall method with biology a past subject, to show the relationship of that subject to happier family and group living. The adolescent learns that it is her glorious role to interpret life to others and that because of her learning and understanding of man in all his aspects, the sick, handicapped, and aged will lead healthier, happier, and more satisfying lives. She learns to value the uniqueness of each individual's assets and limitations and accept the challenge to make of this person a whole Christian. She becomes equipped to understand desires and emotions and the need for providing natural outlets for personality development and sound mental hygiene.

The second requirement is developing a religious character. Teaching "that souls—all human souls—are deeply interconnected"⁹ fosters a desire for the adolescent to accept the challenge that saintly persons can be formed in this age of spatial and split-level living. In this manner, she learns not only to pray for others

⁸ Sister Mary Faith, OSB, "Men Against the Skyline," *Catholic World*, Vol. 181 (April, 1955), 26.

⁹ Baron Friedrich Von Hugel, *Letters to a Niece* (Chicago: Henry Regnery Co., 1955), 81.

but to suffer for them. They accept the term "interconnected" much better than such words as "togetherness" and "pals." For in the latter words, they do not see enough lee-way for privacy of thought and deed. Suffering for others is a private affair. That is what makes it heroic and challenging.

I am not being pessimistic when I say that too often our words against contraceptives and birth control fall on deaf ears. Many students are aware that their own parents practice birth control. They have heard their side of the arguments, too. Parental approval stamps a mark on adolescent thinking—(after all, it is only the Sisters and Priests who teach this . . . so the moderns say).

Birth control is nearly as old as birth itself and therefore I believe that the special role of the Christian Family Living teacher is not so much emphasis on this moral issue (they get this in the marriage course in Senior religion) as it is on the positive approach through the beauty of creation. Remember the adolescent girl of today also possesses human nature in which the desire for a family and children is very strong. The lesson titled "Sanctifying Pregnancy" is eye-catching and eye-opening. The young girl begins to realize that now is the time for her to know and need the Holy Spirit, to recapture her once childhood devotion to the Guardian Angel, and to appreciate the resemblance of her motherhood role to that of Mary in the Joyful mysteries. For the young mother whose child will live in this marathon for better and bigger productions, there is security and hope in the fifth Joyful mystery, "The Finding of the Child in the Temple." She petitions that her child may never be lost socially, spiritually, physically, mentally, or morally.

The modern girl loves words, especially if they have an adult world flavor—like psychology. Ask them, "How can the practice of using Holy water and a nightly blessing be a means of grace as well as good child psychology?" or "Illustrate the wisdom of the church's two cycles, Lent and Advent, as positive aids to child growth and adolescent development." If you teach thus, with the stress on the needs and practices that will give their children happy childhood memories, the modern girl will become so engrossed in assimilating ideas to make her family happy that she will unconsciously unlock the secret door that all adolescents have (and

sometimes lock tightly against adult prying) and you will be able to pour in other lessons so filling her inner space for good desires that she will have no room or time to think about the forces that have an evil influence upon the Christian family.

Schools are frequently accused of usurping parental rights and privileges in some areas of child education. Parents have been accused of neglect in these same areas. It is up to the family living teacher to do what she can to get back into the home the rights and privileges that belong to the parents in the education of their children. This can best be accomplished while presenting another requirement for the homemaker—that of possessing social consciousness. From this requirement, the future homemaker learns that she must be aware of man's place in society, have full knowledge of child growth and development, and understand something of the adolescent tasks. She recognizes that it is the family's right and privilege to teach courtesy and manners to its young and to instruct and guide them into good personal relationships with others. She gleans something of the depth of parental responsibility towards guiding the adolescent into young adulthood and acquires a knowledge of herself as she too goes through this cycle of growth. Through this requirement the virtue of respect can be fostered and re-kindled in the hearts of humanity. As in the yesterdays, so in the today and tomorrow, the child must learn respect for all levels: the infant, young, adult, and the aged. A step towards wiping out racial prejudice may begin when the young student learns that it is a parental right to teach correct attitudes towards race in the light of the Christian concept of brotherhood. Select William Blake's "Little Black Boy," for class reading. There is no denying that awful truth in the line, "I am black, but Oh my soul is white."

America from her birth until now has always been a doing nation. As a country she has advanced greatly from log-hewn homes to graceful sky-scrappers, from foot paths through wooded forests to white-ribboned toll roads that wind about our country. To become totally great as a nation, America must add one more cubit to her power of producing things . . . that is the measure of the cultural. To be truly great and whole as a homemaker, the adolescent must acquire a cultural background which is an appre-

ciation for all that is beautiful in art, music, nature, drama, dancing and literature. If the adolescent of today acquires this love for the beautiful, then we need not be alarmed at this age of jets, sputniks, sky-scrapers, and trips through space—for the principles of life will still be with us, unaltered and unchanged, and as long as we have poets, musicians, writers, artists, and interpreters of the beautiful, the meaningful will be voiced in the light of God's eternity. For of such is the indestructible.¹⁰

Our basic attitudes towards young people are changing. We are beginning to appreciate creative talent. We are admiring our young people who have talent instead of labeling them "Sissies." We have discovered that the true man is not always found on the football team or running track.¹¹ Fortunate are the students who are able to take appreciation courses in music and art on the high school level.

The future homemaker should be taught that children need the companionship of nature and creatures along with that of family members. When the child is small and placed in his buggy or on a blanket outdoors, his attention is caught and held in wonderment by the swaying of the leaves and branches on the trees, the chirping of birds, and the feel of fur on a puppy. Later, the child learns that the sky is blue, clouds are white, daisies are yellow, and roses have a lovely smell. If the child is permitted to feel and sense nature in the swirling blizzard as well as during an April shower he will have memories that will be good. The child will need his parents to interpret the beauties of life. He needs to learn that beauty cannot be hunted down; neither can it be measured nor filed away conveniently. With beauty, force is made weak; for she will never bend before the domineering.¹²

Poetry can be a powerful means for child development in teaching real values of love, death, sorrow, joy, suffering, and admiration for worthy deeds. The quality which we look for in poetry is

¹⁰ Sister Mary Faith, "The Keats of the World Write Young," *Catholic School Journal*, Vol. 26 (December, 1955), 236.

¹¹ Philip Wylie, "Will Success Spoil Van Cliburn," *The American Weekly* (St. Louis Post Dispatch), July 13, 1958.

¹² Sister Rosenda, OSF., *The Christian Impact in English* (Milwaukee: Seraphic Press, 1949), 101.

truth—the relationship between God and man, man and man, man and creatures.¹³

For example, take Portia's "Quality of Mercy" speech from the *Merchant of Venice*. Now that the young girl is concentrating on becoming a better homemaker, perhaps she can see the true quality of womanhood as expressed in Portia's speech to the court. Perhaps she will now see more clearly why women are different from men—and that mercy is woman's inheritance by nature.

The final requirement—the homemaker must possess executive ability—belongs entirely to the home economics department. This is the requirement which teaches the realistic and creative side of management in the home. This is where the student learns to find truth in family living ideals and values, to distinguish between becoming a housekeeper or a homemaker. She also learns the necessity of making wise choices, evaluating and discriminating between what is essential for happy family living and what is incompatible.¹⁴

Like radio, television, and the two-door garages, the two-working parents plan may be here to stay. Until the man is able to receive a *just* living wage to care for and educate his family, and until family members learn in this era of plenty to distinguish between what is needed and what is wanted, we will need to face the fact that many mothers and fathers will be away from the homes and working. Let us be realistic then and teach our future homemaker the facts of living under such a strain. Teach her the added adjustments that will be necessary in order for her to stretch and budget her time and energy to create a wholesome and desirable family atmosphere under such conditions. For this requirement the teacher should know. . . . "That unless her teaching is rooted in reality in an understanding of how people live, of real values and eternal goals she will give modern woman little help in coping with life situations."¹⁵

When teaching the unit on child care, assign a child observation project. Teach that children are only loaned out to parents by God

¹³ Mother Angela Merici, OSU., "Poetry and Its Formative Values," *The Catholic Educator*, Vol. 26 (November, 1955), 182-184.

¹⁴ Sister Mary Pierre, BVM., "Realistic and Creative Home Economics," *Catholic School Journal*, Vol. 56 (September, 1956), 119.

¹⁵ Sister Mary Philip, OSB, "Teaching Today's Family," *Catholic School Journal*, Vol. 59 (October, 1959), 25.

who will expect them back home one day in His Mansion. Assign articles that bring out the beauty and challenge of responsibility along with the sacredness of being responsible for this citizen of two worlds. Do not cloud student's minds with frustrated childhood orgies, superstitions and five more reasons against birth control. They read; they know about such things.

Plan the project in such a way that the adolescent is reasonably sure to get *inside* the wonderful world of children. Let them feel, see and experience the wonder of being small. Inevitably they will report before their particular group that their particular Susie was full of the mysterious, and if students have had happy childhood memories, much will be recalled and savored mentally. This is our mighty weapon against those who would deny the soul's right to live, and experience the beauty of wonder. In his sermons, Father Faber has expressed disappointment that in adult life so much of the shine and luster of life through wonder is frequently lost. In such a project, God receives complete trust and faith built up on the words of His Son, "And a little child shall lead them." There is no better antidote for the poison of planned parenthood or the use of contraceptives than the quality of beauty that has been found and stored in the hearts of the young, forever and ever.

Most texts on family living teach the necessity of the basic needs of the family. World conditions at large have made us conscious of the importance of security, personal worth and the need for affection. There is one basic need, however, that must receive greater emphasis—that of providing the family members with a store of lasting memories. Our young people of today would be able to withdraw and contemplate if their childhood had been filled with the rainbows of nature, the morning prayer of the robins and the twinkling of stars on a dark velvet night along with shared memories of mother fixing breakfast, birthdays, Christmas and Easter celebrations at home and other family rituals. One need only to read Eliot's "The Hollow Men," or "The Love Song of Alfred J. Prufrock," to realize how great are the inroads of materialism as they have wound their serpentine ways into our daily living and thinking. Memories lead to the beautiful and God is Beautiful. Therefore, a home should be a place for the mind as well as for the body and the soul.

THE FAMILY CLINIC

REV. MOTHER M. FIDELIS, O.S.F.

SISTER M. JEANNE, O.S.F.

Franciscanism and Family Living has been aptly portrayed by the previous speakers as they spoke of the Franciscan philosophy, virtues, education and health care programs. Since all these facets dovetail in the care of the "whole person," we hope to show you how the Family Clinic is a practical application of Franciscanism. In describing the Family Clinic service, we would like to portray some of the problems threatening to destroy family living and the means we use in our attempt to combat them. We would like you as teachers to understand the role you play, in our estimation, in developing and encouraging true "Family Living!" One of our best child psychiatrists repeatedly states: "Efforts expended on child development will spell the soundness of tomorrow's family life . . ." In and out of turn, he stresses the importance of understanding the child, of working with the child, of developing the child to common sense ways of thinking and living!

The ramifications of the Family Clinic service are multiple. Therefore, I will confine myself to describing our meaning of Out-Patient Department or/and Clinic, a brief history of the development of the Out-Patient Department and then give a more detailed account of our Family Clinic Program. We will be happy to answer questions relative to the program.

The Out-Patient Department is a group of clinics organized in connection with the hospital to give care to ambulatory patients. A clinic may be a hospital for the care of out-patients or just a unit which offers a single service. In our case, the first definition holds, although sometimes the word clinic and out-patient department may be used interchangeably, the specialty clinics being designated when they are referred to.

From its onset, St. Michael Hospital Out-Patient Department (or Clinic), was a family apostolate program. In 1937, when planned parenthood propaganda was at its height, Rev. Mother

M. Fidelis, then Sister M. Fidelis, saw the need and obtained permission to develop a Maternity Clinic to make it possible for low income families to have their babies without great financial stress and the accompanying emotional and social problems. This was the beginning of our Out-Patient Clinic. The Out-patient Clinic program was initiated with a flexible plan so that other clinics could be added as necessary to meet the needs of the people and ever advancing medical science. At present, the Out-patient Department has twenty-five clinics.

II.

Medical Program

Medical (General)	Surgery (General)	Maternity & Gynecology
Medical Specialties:	Surgical Specialties:	Urology & Venereal Disease
Allergy	Oral & Plastic Surgery	Eye, Ear, Nose & Throat
Dermatology	Neuro-surgery	Dental
Chest	Pediatric:	Pedodontia
Neurology	Infants	Orthodontia
Proctology	Children	Oral Surgery
Psychiatry	Children Cardiac	Orthopedics

The Family Clinic Program

Social Service:	Psychiatry:	Clergy Counsellors
Admission	Psychiatrists	Medical Staff
Screening	Psychologists	Public Health Nursing
Case Work	Alcoholic Program	

The Medical Program provides care on a part-pay basis to low-income families—people who are not eligible for county care but who cannot afford private physicians. The standard budget of the Milwaukee Welfare Council is used as a basis for determining financial eligibility for clinic care. The idea back of part-pay is to help people help themselves.

Shortly after the organization of the Out-Patient Department, the St. Vincent De Paul Society and the St. Michael Clinic made an arrangement whereby sick, poor clients could receive medical care through the St. Vincent de Paul Society at the clinic. All the clinic services are available to the dependent children under the

Catholic Social Welfare Bureau. These services are partially supported by a yearly fund raised through the Archbishop's Catholic Charity Drive. St. Charles Boys' Home is also serviced through the clinic.

Although the number of clinics has increased with the years, the clinic's policy remains as originally planned, namely:

1. To provide for the social factors affecting health.
2. To provide diagnosis and treatment for ambulatory patients unable to afford a private physician and to offer hospitalization to these patients when recommended by the doctor.
3. To instruct patients on moral problems especially relative to maternity care.
4. To instruct patients on measures for disease prevention, health recovery and promotion.
5. To extend health teaching to the family and the community through classes, demonstrations and participation in Community Health Planning. (Recently I came across a clipping, dated 1938, showing Mother M. Fidelis giving prenatal instructions. The caption on the clipping read "Fathers are Welcome to Attend Classes.")
6. To provide educational facilities for doctors and nurses.

In spite of the increased scope of the Out-Patient Clinic service, by 1947, it became evident to those associated with the department, that more than medical science was needed to provide complete care to persons and families! Why? Because many of the personal and health conditions presented in the clinic stemmed from spiritual, mental and social problems. The question arose—where and how were the menaces that were invading our American homes such as alcoholism, divorce and child delinquency—to be handled? A study was made which revealed that.

During the late thirties, the St. Vincent de Paul Society had become alarmed about the increasing number of families coming to its attention with serious marital discord problems. Many applicants were raising questions regarding birth control, sterilization, abortion and divorce. The same questions and problems were being daily encountered in St. Michael's Medical Clinics. Other areas, too, were having similar experiences, so much so, that some of the leaders of the Catholic Charities felt that somewhere in the com-

munity, there should be a clinic available which would offer married and other troubled people the co-ordinated help of two or more of the problem solving disciplines (priests, physicians, psychiatrists, psychologists and social services). Mother M. Fidelis, who, as a result of her contacts with the St. Vincent de Paul Society and the Clinic Patients, had seen the need for this type of service growing, entered wholeheartedly into the planning for this program. After a series of discussions with representatives of the Chancery Office, the St. Vincent de Paul Society, the various interested priests, and the Clinic, it was decided that St. Michael Out-Patient Department would provide a logical site for the proposed Clinic. Thus the Family Clinic was officially established in 1947 under the auspices of the Archbishop of Milwaukee.

The objective of the Family Clinic as quoted from the original policy set up by the above planning committee is as follows:

The purpose of the Family Clinic is to offer preventive and corrective moral, medical and social service to individuals and families desiring service regardless of race or creed. Family Clinic patients are to be given care according to their needs regardless of financial status. There are to be no charges for counselling services.

Before the Family Clinic saw its first birthday, it was apparent that alcoholism was the basis of a large percentage of marital conflicts and other problems presented in the Family Clinic. About this time, too, Dr. Hurley, one of the psychiatrists, was seeking hospital aid in the care of this type of patient. To alleviate this situation, the Alcoholic Clinic was added in 1948.

Although all the Out-patient Clinics are used to some extent by the Family Clinic, the Clergy Counselling, Alcoholic, Psychiatric and Psychological Clinics have been classified as definite units of the Family Clinic.

A. Analysis of Service

1. *Social Service*—The social service interview done on all patients to determine the various aspects of the problem, is basic to the Family Clinic program. Social Service also coordinates the Services of the other clinics and arranges follow-up care. Some counselling, especially relative to budgetting, is obtained through social service.

2. *Medical Service*—Good doctors are very helpful in maintain-

ing and re-establishing sound family relationships through their interested care and detection of problems in the various clinics—especially in maternity and gynecology—where questions related to birth control and abortion are frequently encountered.

3. *Psychiatric Clinic*—Evaluates and treats patients with deep seated problems. (Those above the clinic budget are referred to private psychiatrists for care).

4. *Psychology Clinic*—The psychiatrists refer patients with various sorts of problems to the psychologists. (Many child cases referred to psychology are helped to adjust to their home and school situations. Vocational testing done by this group is extremely useful).

5. *Clergy Counselling Clinic*—Offers moral guidance in an attempt to prevent, control and alleviate the medical-social problems resulting from ignorance or indifference to the laws of God and nature. All priests working in this Clinic must receive approval from the Archbishop.

6. *Alcoholic Clinic* has as its objective to guide the alcoholic to permanent sobriety and thus eliminate many mental, physical, spiritual, marital, and child delinquency problems. (Examples—Amby—Glenn)

7. *Public Health Nursing Service*. The Clinic is considered a Public Health Agency. The clinic employs public health nurses or those working toward this goal. The public health nurse is always a teacher. Some of her contributions to the Family Clinic are:

- a. Teaching mental and physical hygiene.
- b. Giving child care and instructions in child care and development.
- c. Prenatal and post-partem instructions and care.
- d. Home visits for teaching and evaluation.

8. *Consultation Service*—Includes the listed services or any other service available in the hospital; also, we have a close working relationship with the community health and welfare agencies. Often two or more of the listed groups, besides some of the community agencies, work together for the solution of a family problem.

9. Follow-up care is given in accordance with the Client's needs: (St. Michael League). Records considered especially confidential are kept on all clients.

B. Source of Referrals

According to the original plan, many referrals come from the Chancery Office, St. Vincent de Paul Society, parish priests and physicians. Other sources of referral are:

1. *Juvenile Court*—Many delinquent child problems are ascribed to delinquent parents. Children are often helped only if the parents are helped. (Ex.—Diane).

2. *Municipal and Circuit Court*—Patients who are on probation are often given mercy if they follow referral to the Clinics for help. The judges often send persons applying for divorce to the Clinic for a possible resolution of their problems. (Ex.—Mr. W.)

3. *Local probation officers and attorneys*—Refer cases in which the family needs spiritual guidance as well as medical and psychiatric care or assistance in resolving their problems.

4. *School Board and school nurses*—Many child problems are referred to the Clinic.

I did a study of ten children with school problems picked at random from our file who were known to our Clinic for over one year.

a. Age: Range seven to fifteen.

b. Every child had an underlying problem initiated in the home.

c. The I.Q.'s varied as follows:

1. One borderline 71

2. One dull normal—89

3. Three—average—93, 100, 108

4. Two superior—110–118

5. Three very superior—124–130–138

d. The home problems were:

1. Three homes divorce situation.

2. Three homes both parents working.

3. One home the father was an alcoholic—the parents were separated.

4. One home the mother was an alcoholic and on probation for an immorality charge.

5. One home there had been life-long parental discord.

6. One home was to all appearances ideal but parents lacked knowledge of child mental growth and development.

- e. This study as well as our Clinic experience points out need for:

Parents:

- 1) Marriage preparation courses.
- 2) Education and knowledge of child growth and development.
- 3) Community resources for guidance of parents.
- 4) Sound emotional and spiritual concept of Family life.

Children:

- 1) Sound, wholesome home life.
- 2) Parental guidance.
- 3) Practical and theoretical education in hygiene—mental, physical and spiritual.
- 4) Better teacher understanding. (Teacher-nurse, teacher-parent, nurse-parent, and pupil-nurse conferences to help detect student problems early.)

Community program:

- 1) Good health program.
- 2) Good school program—emphasis on preparation for life.
- 3) Healthy recreational program.
- 4) Means of teaching parents and children the available facilities for guidance and help with the hope of preventing major problems.

5. *Alcoholic Anonymous*—Brings patients to Clinic and works closely with the clinic in helping referred patients.

6. *Other Community Agencies*—County Hospital, Veteran Hospital, Public Health Department, Visiting Nurse Association, etc.

We always have more than enough referrals to keep us busy. Presently approximately half of the patients applying for help request psychiatric care. Our social worker informs me incompatibility is the greatest complaint of clients asking for help.

You may be interested in the following statistical resume of our Clinic service:

		<i>Patients</i>	<i>Visits</i>	<i>Visits per person</i>
To all Clinics	1938-1959	47,435	310,616	6.57
Family Clinic	1947-1959	4,706	17,298	3.69
Alcoholic Clinic	1948-1959	2,494	18,033	6.9
During years	1948-1959	1,056 Alcoholics were hospitalized at St. Michael Hospital.		

The Family Clinic offers *Medical care* to treat the body; *Alcoholic Therapy* to relieve physical, mental, spiritual and financial problems; *Psychiatric and Psychological care* to treat the mind; *Clergy Counselling* to provide supportive moral and mental therapy and treat the soul; and *social service* to coordinate the service and arrange adequate follow-up care. The Family Clinic thereby is geared to provide "complete care" to the "whole person"—body and soul—and to the involved family members. This doing *for* and with *His* people, regardless of their status, race, creed or condition—seeing *Him* in *them*—imitating *Him* who meets the need *when* and *where* it arises. This is the aim of the Clinic! This is the practical application of Franciscanism!



HEALTH FOR THE FAMILY

SISTER M. JULITTA, O.S.F.

Introduction

Since love of neighbor and concern for his welfare is a characteristic of Franciscan Idealism, the topic "Health for the Family" should be of special interest to each of us. Because of the vastness of the topic, my considerations will be of a general nature; other speakers will be elaborating on some phases related to health for the family.

Statement

The right to health naturally flows from the right to life. This idea was beautifully set forth in the *Mothers' Charter* drawn up by the American Committee on Maternal Welfare:

The Defense of Mothers Is the Defense of Nations!

Every potential mother envisions the pleasure and obligation of creating and sustaining new life and is entitled to health and protection for the benefit of herself and humanity and should have:

The inherent right to be well born without inherited or transmitted defect or disease.

The inalienable right to protection from disease and harmful influence during early infancy and childhood and to full development.

The opportunity to learn to know herself during adolescence and maturity and to acquire a knowledge of the origin and significance of human life.

The right to protection from pitfalls of married life and a knowledge of its significance to herself and her potential family.

The privilege of prenatal and preconceptional medical examination and advice and care for herself and her spouse.

The right of proper and adequate care during pregnancy.

The right to receive adequate and necessary care during labor in her home or hospital.

The right to have appropriate care following labor in her home or hospital.

The right of preservation of health and life and happiness for herself and her family.

The logical implication to these statements made by the Maternal Committee is that rights be respected and that somehow the realization of such rights be made possible.

Changing Concerns

There has been considerable change in the concern of health problems. A century ago families quietly bore with deplorable existing health problems, often known only to the immediate family circle. Today families are no longer isolated social units. They are in close association with other members of the community in the use of local facilities in daily life and through social, religious, school, and business affiliations. Thus health problems become public concern. We do, as has been pointed out, wish to encourage the family to assume the major responsibility in maintaining high standards of health. However, every family is dependent to some degree on outside forces for its security. Causes of health problems may not always stem from the family but may be rooted in the community. Therefore, the resources for coping with these problems are, or should be, made available in the community.

The Question

If a family for any reason whatsoever is unable or unwilling to solve its health problems, then *whose* responsibility is it? Must its members spend the rest of their lives in misery, and perhaps despair, simply because they were not endowed with this world's goods or with the intellectual acumen to find suitable solutions to the problems? Should they further be allowed to endanger the health of others and weaken the potential of society within the locality? Who is responsible and to what degree?

Government Responsibility

It is generally accepted that wherever the welfare of the public is at stake, responsibility is vested in government. The Department of Health, Education, and Welfare, in our Federal government has vested its authority primarily in State Health Departments which in turn operate through Local Health Departments. The functions of the department which are related to health are:

- keep statistical records
- supervise sanitation
- promote maternal and child health programs
- promote health education

control and prevent communicable disease

and provide for rehabilitation for the handicapped.

Thus, all families—rich, poor, urban or rural—are in some degree affected by the activities of the government.

Our government is continually investigating the status of health and the problems of health in the nation. You were no doubt made aware of the importance of health issues in the recent presidential campaign. A few months ago the 86th Congress passed bills by which appropriations were made for: health care and housing for the elderly, Hill-Burton funds for increased hospital facilities, and national and institutional research grants. There are also traineeships available for preparing individuals in the health field.

Supplementary Programs

Despite all the efforts of the government, only a fraction of the total health problems can be solved. A vast amount of supplementary work has been accomplished by non-official organizations such as those for Tuberculosis, Heart, Cancer, Polio, etc. These organizations have carried our country through many major health trials and have always been generously supported by the public; indicating that, where people are aware of a real need and see the possibility of solution with a view toward their own personal gain, support is more readily obtained. Much the same can be said for the public's attitude toward private institutions and programs associated with health care. The number and kinds of the local health resources depends a great deal on the health problems of the locale. Just as each family has its own peculiar problems, so, too, there are health problems peculiar to certain localities.

Team Approach

A great variety of professional skills is needed in the preventative, curative, and rehabilitative phases of health. Physicians, dentists, social workers, nurses, and other allied health workers, as well as the various professional people interested in the welfare of others—as our educators certainly are—must pool their efforts to meet the health needs of the family. No one individual, and no one organization or institution, can claim to have all the answers and facilities to meet existing threats to the health and welfare

of the people; nor should they be expected to. Promoting health for the family calls for a *Team Approach*, and, as you know, "team," T-E-A-M, has no "I" in it. A definite advantage of such an approach is that it prevents unnecessary duplication and fosters greater effectiveness of existing facilities. This necessitates:

1. Effective communication among team members.
2. Good public relations.
3. Well-kept, up-to-date records.

I recently attended the First Northeast Indiana School Health Education Conference at St. Francis College in Fort Wayne, in order to familiarize myself with health programs in schools. There I became aware of the unique opportunities the school has in discovering health problems of students and their families, and in promoting better health for the family. For instance, up-to-date records make possible more effective follow-up work and long-range planning in coping with health problems. One of the medical panelists in the aforementioned conference stated that he believed that a school health program was only as good as was the accuracy in keeping records. This is especially true when the record follows the individual from infancy on through elementary school, high school, and college. It should resemble a compilation of the total findings of the team, e.g., the observations of the teacher, reports from the physician, dentist, social worker, school nurse, and any professional person who has served the child.

To go further into detail concerning school health programs would not be feasible or proper at this time. Suffice it to say that if we believe, as we stated in the charter, that the individual has a right to be protected from disease and harmful influences, we can not sit by and let suspicious health problems be left unsolved, especially when we realize that there are or will be other people involved in this problem.

Our Role As Educator

What then is our role as educators in promoting health for the family and how should we prepare to meet this role? I should hope that you are aware that your judgment is highly respected by families coming under your influence. In conversing with mothers in the maternity department, the favorite topic seems to be "the

things Sister says or does at school that are so helpful to us." Thus I know that many of you are preserving the potential fathers and mothers that sit before you from the pitfalls of life and from the dangers of disease, by the wise moral counselling you give them and by your suggesting improved health habits and the necessity of seeking medical advice.

In order to operate most effectively we should familiarize ourselves with, or at least have someone available who is familiar with, health resources in the community. For religious this often poses a problem, since transferrals to new communities necessitate a period of adjustment and development of constructive interpersonal relationships. However, a directory of local resources is usually available, and much depends on the initiative of the individual. Many religious communities are stressing the need of preparing their members in social service and public health. This is commendable and should provide a field for a great apostolate as well as an opportunity to minister to the physical needs of others.

Ability in counselling and referring seems indispensable in the execution of our role today. Modern concepts in the health field place more emphasis on comprehensive care. Thus, when giving prenatal care, treating the tuberculous patient, counselling the alcoholic, rehabilitating the crippled child, or whatever the case might be, attention must be placed on the total individual—physical, emotional, spiritual—and on all of the environmental influences both within and without the family, affecting his well-being. The effectiveness of our individual attempts in promoting health for the family will depend on:

1. The conviction we plant in students as to the necessity and importance of good moral and physical health habits.
2. Our appraisal of health needs of students.
3. Our ability to detect health problems in their initial manifestations: nutritional, audio, visual, speech, dental, psychological, spiritual, communicable disease, or problems of any debilitating or disabling nature.
4. Our ability to initiate a proper referral system.
5. Our knowledge of the scope and limitations of local resources.
6. Our ability to elicit the response of parents to sound advice

and to stimulate them to further effort in securing the necessary help. In other words, our ability to motivate people.

Very often the barriers of ignorance and cultural habits and superstition must be removed before health needs can be realized. This may be a painful and slow process. The experiences encountered by many of our social workers and public health nurses are probably not too different from those related to us by our missionary friends from some of God's most forsaken parts of the globe. We cannot take anything for granted. Just because health literature and T.V. health programs are generously made available to the public is no sign that people have the necessary knowledge. The Department of Agriculture recently announced that the nation's nutritional status is sharply declining. Diet habits and basic hygienic measures are often sadly lacking in families as a result of sheer ignorance.

The Role of Catholic Institutions For Health

In our Catholic institutions we can promote better health for the family by making our facilities more readily available to the community. Many of our hospitals conduct diagnostic clinics. The Family Health, Well-Baby, Alcoholic clinics, as well as those for various chronic conditions, serve in preventing illness, providing treatment and establishing plans for rehabilitation. Physical Therapy Departments are playing an important role in our era, since chronic illness is a major health problem in this country, and a great portion of our efforts must be directed toward the rehabilitative phase of health in order to enable people to gain and maintain a maximum degree of independence and usefulness.

In our programs in nursing education and those for medical students, we place special emphasis on the comprehensive care of the family. It may be said that the more we consider the interrelatedness of the physical and spiritual, the greater should be the emphasis in preparing those who will encounter problems in each of these areas. Though the field of activity dealing with the total well-being of our fellow man is so vast that we as individual religious may not be able to scrape the surface in our attempts, yet through directing and influencing others we can, with God's grace, reach the souls and bodies of the most forsaken. Lay apostolic

activities is one of the ways that this can be accomplished. I know of girls belonging to organizations of the Lay Apostolate who are nursing in institutions and public health and who have won the admiration of all who know them, even though they do not publicize their special spiritual dedication.

Conclusion

In conclusion we may say that the resources to promote health for the family are quite numerous, but the distribution and implementation is often sadly wanting. Very often the family needing assistance most is least apt to seek it. Thus we should be urged by the spirit of St. Francis and our professional dedication to bring comfort and hope to these people. "Being all things to all men," could we make a worthier contribution to "Health for the Family"? Ours is the heritage of assisting the Divine Physician in promulgating His Love and Healing Power to the bodies and souls of His creatures to Whom we are bound by the bonds of Calvary and Divine Likeness.



HEALTH IN THE FAMILY

SISTER M. JOSELLA, O.S.F.

In speaking to a group of Franciscan Educators, it is a joy to realize that I am a part of the great Franciscan Movement going forward to lead our families of today in the idealism which our saintly founder began in the thirteenth century. I believe that if every family would be a Franciscan Tertiary family, every family would be a healthful, happy family.

Housing facilities, especially in cities, often fail to meet our standards for healthful living. But, even when we cannot have the space, light, heat, air, ventilation and surroundings we would choose, we can establish many other elements for good mental and physical health. We can build sound emotional health with good personal relationships. Love and laughter can counteract many difficulties and cure many ills. Love comes into a house and makes it a home. This brings to mind an incident which occurred several years ago at the end of World War II. A young doctor returned to medical practice in the city in which I was stationed and was telling me how glad he was to be able to settle down at last. He had married just before he went into service, and now his oldest child was six and ready for school, so it was high time he established a home for his growing family. The little six-year-old looked into her daddy's face and said with the simplicity so natural to that age, "Why Daddy, we've had a home all the time; we just have to find a house to put it in."

Every family would like to preserve health and prevent illness. Preservation of health is the aim of modern medical science and of all health services, for disease can often be prevented when it cannot be cured. Early diagnosis and treatment of disease also can shorten the duration of an illness and prevent complications which may have lasting effects. The early detection and correction of improper growth in glands and in various organs and bones of the body can help to protect health. Good family relations, proper nutrition, exercise, rest, and recreation—all play an important role

in maintaining good health. Preventive health measures are closely related to changing stages of family life.

True Franciscan joy is the surest means to emotional security. Love and genuine sympathetic understanding are vital necessities for healthy emotional living. Emotions can affect ductless glands in such a way that they behave as though they were diseased, whereas, in reality, they are only being stimulated unhealthily. Fear or anger or excitement may so influence the flow of gastric juices as to render digestion difficult or impossible. A fair percentage of circulatory disturbances results from disordered emotions.

We can safeguard the mental health and happiness of our children. Prevention starts at birth. A baby is a bundle of desires and wants; he wants to be fed, to be dry, to feel secure and wanted. When these needs, for surely they are needs to this tiny flame of life, are denied, the baby becomes restless, begins to cry. If you fail to satisfy these basic needs, his whole organism is affected—his emotional life gets out of balance, he feels frustrated and unhappy; and this frustration is carried on into his pre-school days, his childhood, adolescence, and adult life. Conflicts within our personality are often rooted in our family life. Mental health is said to be the product of wholesome early surroundings and a strong constitution. Such things as a happy childhood spent in a serene household, with loving guidance from parents who are themselves well-balanced, can contribute to healthy mental growth.

Dr. Frederick J. Stare, Schools of Medicine and Public Health of Harvard University tells us, "Men must eat to be well. What man does or does not eat has much to do with health—with recovery from ill health, with the maintenance of good health, and as nutrition researches have shown with the further improvement of what is already considered good health." Today's homemaker has unlimited opportunity to provide nutritious, appetizing meals for her family. Food markets offer an abundance as well as a great variety of foods priced so that it is possible to have good meals at all levels of cost. Foods of the same kind are available in several different forms and at various stages of preparation. While processing and preparation done by the manufacturer adds to convenience in use, it may also affect the cost of food. Each family must decide on the basis of its individual circumstances whether to do all

preparation in the home. Time, energy, money, skill and equipment available to the family are resources to consider in reaching this decision.

Like many another phase, "the well-fed" means different things to different people. Perhaps much of our general public has been content to let the phrase "the well-fed" stand for those who eat as much as they want of whatever kinds of foods they like. This concept will vary with level of expectation and with the appreciation that people have of their food requirements. To the epicure, the well-fed are those who satisfy cultivated tastes for flavor, texture, color, and other characteristics of food prized for their contributions to the pleasure of eating. To the nutritionist, being well-fed involves such aspects of food, too, but it also means achieving health-maintaining or health-enhancing diets. I consider those families to be well-fed who use our marvelous supplies of foods for their many-sided values: to satisfy human nutritional needs fully and at the same time to satisfy also those wants that are psychologically and socially determined in our culture insofar as these do not conflict with long-term well-being.

Within this century, two kinds of development relating to food have come into American life, each of which is of such import as to be termed revolutionary. One stems from the technological advances that have brought into being unprecedented abundance and variety in kinds and forms of food. Every corner supermarket, the length and breadth of the country, now has thousands of products obtainable in fresh as well as processed forms, at almost any time of the year. The extent of this change in food availabilities is so great that it represents a new dimension in the food supply.

Another revolutionary development stems from the growth in scientific knowledge about foods and about our nutritional needs. Our food wants change as science gives us new insights into the relation of food to well-being. All of us want to use this new knowledge to build and to maintain strong, enduring bodies that can be a joy and a satisfaction throughout a long span of life. We want to achieve for ourselves the marks of properly nourished families. A new dimension has thus been added to the forces that affect our choices of food.

Once our chief concern in nutrition was the part proper food plays in the growth and development of children. Now we also have concern for the contribution diet can make in building better health for the later years of life.

Families differ greatly in their willingness either to try the new, in substance or form that is offered by food technologists, or to put into practice the new knowledge and principles developed by nutrition scientists. Knowledge of human needs for nutrients and how these can be met through proper use of food is admittedly far from complete, but as educators, we must use the light we have in encouraging food habits for better nutrition.

The best advice we can give to those who want to be well-fed is first to select a varied diet, including the nutritionally valuable fruits and vegetables, the whole grain and enriched cereal products, the lean portions of meat, and enough milk, and then to follow the key word "moderation" in the use of sugars, fats, and unenriched grains.

Carriage reflects our state of health. Poor posture is a liability. We pay a price for standing or sitting incorrectly, even though the payments may be postponed for a while. Our payments may consist of flat feet, painful arches, muscle soreness, backache, stiff neck, and general tiredness. On the other hand, good posture is an asset and it must be stressed as soon as the baby begins to walk. The family as a whole is responsible for the physical and mental well-being of each member as he grows into physical maturity. Strain is reduced, fatigue is lessened and tension is decreased. We want those we love to look their best. Posture expresses attitude; good posture indicates poise and alertness. It is a source of pleasure and enjoyment. Good body mechanics makes body activity more enjoyable. A well-developed body is like a good car—ready to run when you want it to. Good body mechanics may mean graceful movement and an attractive figure; to a boy, it usually means a strong, well-coordinated body. To achieve this prized possession we must look to proper exercise in the open air, plenty of sleep for each age group in the family—of course this will of necessity cut out much of the T.V. viewing in which the family now engages—well-balanced diets, and cleanliness of mind and body. Poor posture is sometimes due to such factors as upset emotions, inadequate

nutrition, and poor general health. Often, however, defects are merely the result of careless habits of sitting and standing, which can be largely corrected by paying attention to the way we sit, stand, and walk. In a child, example plays a great part and the desire to please parents may be all that is necessary.

Every family wants and needs protection from disease and much of this protection stems from within the family itself, by maintaining personal cleanliness and the use of the common disease prevention methods. That is taught by the mother—and again from the earliest childhood—through the use of the handkerchief when coughing or sneezing, using only pasteurized or boiled milk, and washing raw fruits and vegetables. Positive methods of controlling flies, mosquitoes and rodents are necessary. Of course, much of this is done for the family by outside agencies, but the family is directly responsible for the upkeep of screens, doors, and the burning of refuse which attracts rodents and insects in general. Too, the family is able to do much in the way of prevention of disease by dressing children properly according to weather conditions. We've all seen a mother, dressed in furs to keep warm as well as to display her husband's wealth, leading a small child by the hand. The child's little legs are blue with cold and her dress or coat is barely covering the shivering little body, because that is the fashion in children's clothing today. More thought is given to fashion than to the comfort and well-being of the child. Usually the average-income family has little problem in dressing according to weather and even the poorer families have learned to utilize every article of clothing within the family by passing the good garments on to younger members. It's the family that must "keep up with the Joneses" in which children contract diseases from lack of proper clothing. Also we have the family, usually with the working mother, in which children do not receive attention when needed or training in the necessity of removing wet socks and clothes to avoid chill. The family can prevent many damaging diseases by proper vaccinations when the child is still very young and by booster shots as the child grows into adolescence. And if a child contracts such communicable disease in spite of precautions, then isolation is necessary. This is difficult today in our small homes, and hospital care is especially expensive because of increasing

costs for personnel and equipment. Some of the newer drugs are costly, and a long illness can be a serious financial problem in any family.

Another area important to protection from disease is the dental care needed by growing families. It is well-known today that a schedule of regular visits to the dentist is a great aid to the health of a family, emotional as well as physical. This is noted by the great number of braces we see on children's teeth today. The family will be a happier one when each member appears to its best advantage.

In recent years, approximately 28,000 people lost their lives in home accidents and 4,200,000 were injured in the home. As you would suspect, children and the aged have more accidents at home because they spend more time there. Then, too, many of them are not physically or mentally able to avoid home hazards. The kinds of home accidents resulting in injury are falls, fire burns, mechanical suffocation, solid or liquid poisons and firearms. We can help make our home a safer place by recognizing hazards and taking steps to correct them. A good homemaker has a place for everything and keeps everything in its place. Stairs and steps are special danger spots, and the kitchen and bathroom, with their working centers and medicine chest, are possible dangers. But whatever the emergency, the children should be taught what to do, whom to call and where to go. It is good to have a first-aid chart, such as your local Red Cross can supply, and keep first-aid supplies handy, and teach the children how to use them.

It is important that the family have a "family" physician and that he is well-liked, for you must have confidence in his advice and be willing to follow all of his instructions. A physician can give the best service when he knows all about you. He has to understand and diagnose many vague troubles—the fatigue that continues "in spite of enough sleep"—the aches and pains which seem to have no roots—as well as specific disease and injuries. We can't run to the doctor for every slight pain and upset, but neither can we afford to be home diagnosticians beyond a certain point. A telephone call to your doctor may put you at ease. Then, too, if he knows everyone in your household, your personal relationships and secret worries, the way you feel about your job and whether

you have special financial problems, he is better able to diagnose and treat your problem.

In choosing a physician, many of us take the recommendation of a friend, but there are other ways to find a reliable, well-trained experienced, likeable medical advisor. Your county or city medical society will give you a list of its members, A local hospital can give you the names of its staff members, and in an emergency your telephone operator can give you the necessary help.

To sum up, I might say that love, understanding, security, confidence are needed for healthful family living. These qualities can best be attained by turning to the inspiration of St. Francis and our Model, Christ.



HOME-HOSPITAL RELATIONSHIPS AND FRANCISCAN IDEALS

SISTER TIMOTHY MARIE, O.S.F.

In the hospitals of our modern 20th century, where we boast with some pride of the shortened length of stay of the patient and where the advances of medical science, of aseptic and sterile techniques, and new methods of surgical treatment have progressed to a point where the patient is almost completely isolated from his family, it may seem strange to be speaking of home-hospital relationship and Franciscan ideals. But it is precisely because it may become a foreign thought that it is indeed timely that we speak and think deeply of relationships which can, should, and, in fact, do exist between the hospital and the homes, which are influenced for better or for worse in the hospital's ever-widening sphere of influence on the American scene.

But what are these home-hospital relationships? What homes are touched today by our busy hospital management and personnel? There are so many and such varied relationships that one scarcely knows where to begin.

There are many of us, who, when we hear our older Sisters speak of home nursing as they knew it some forty or fifty years ago, wish with a certain nostalgia for those "good old days" when the Sisters went into the homes and cared for the sick. Undoubtedly these Religious had a tremendous influence not only upon the patient but also upon the family unit whose concern became the Sister's concern while serving in the home.

But when we look at the other side of the picture and we see the advances that have been made in medical science, none of us would wish to go back to that era.

Rather would we hope that, even as medical science and technology have made rapid strides in the care of the human body, we, whose task it is to care for the whole person, both body and soul, might keep pace in our own personal lives so that we fail not to

continue that great apostolate which was started by our Holy Father, St. Francis, and which so permeated the Sisters who have preceded us in this Franciscan apostolate of charity.

We often hear people advance the question, "What would St. Francis do if he were alive today?" I do not think it is difficult to imagine what St. Francis would do in our modern 20th century. The message of the gospel was the message of St. Francis, and he would live it and apply it in our modern world even as he did in his own day.

We have heard much about the Franciscan spirit and about Franciscan ideals. Others have spoken far more eloquently than I can hope to do about these. But, if we are to examine our duty in the hospital field and the sphere of influence that is open to us, we must again refer to that Franciscan spirit and those Franciscan ideals.

Franciscan Ideal

An ideal is defined by Webster as "a standard of perfection." A Franciscan ideal, then, is nothing more than "a standard of perfection of St. Francis." And what was this standard of St. Francis? We know this was nothing less than Christ Himself. The gospel was the rule of St. Francis; the words of Christ were as alive to Francis as if they were being spoken in his own time rather than twelve centuries before.

Francis was the first Saint since the early days of the Church to take the gospel message so literally and follow it so completely. Like St. Paul, his was to "put on the Lord Jesus Christ." Like St. John, "love for one another" was a test of love for God. We know St. Francis called his conversion that hour when putting aside his natural repugnance he kissed the leper as he gave him an alms. The first followers of Francis were sent to care for the lepers; this was their novitiate. If they would find and love Christ in his lepers, they would pass the test of discipleship. The poverty of St. Francis was not only the complete renunciation of temporal goods but it extended to the renunciation of the pleasures of the flesh in perfect chastity and a renunciation of the will in perfect obedience. His poverty was a joyous thing, for it meant giving of self so that Christ might live in him.

This, then, is our ideal. The ideal of all whom God has called to serve Him in the field of hospital work and the care of the sick. We must keep this ideal ever before us, that we may put on the Lord Jesus Christ and bear Him, whose members we are, carrying on in His name, going about doing good for our fellowmen. With these ideals in mind, let us now consider how we may be guided in our relationships in our modern hospitals.

Let us first consider the patients, their families, and the homes from which they come. These, the sick, are the poorest of Christ's poor, and the families, which are both financially and emotionally upset by their illness, should receive from us, the most tender and devoted solicitude. We must look to our hospital Religious, whether they be nurses or not, to imbue all other personnel with this tenderness and devotion.

Here lies a challenge to the management of our Catholic hospitals. It is a strange paradox that frequently the more scientifically prepared the hospital Religious becomes, the further removed she is from the patient and his family whom she is trying to serve. We must at once realize that this is not her fault. One of the greatest challenges that faces us as hospital Religious is to find the answer as to how we shall bring back the Sister-Nurse to the bedside of the patient. We expect her to be all things to all men. To her is given the management of a large segment of the hospital containing, perhaps, 50 to one hundred beds. In this area, there are not only the patients and their families, but there are also numerous employees who serve them, a large number of doctors who care for them, plus the required housekeeping and dietary personnel. The Sister-Nurse must assign all duties, meet all emergencies, and be able to give a concise and accurate report of the progress of each patient. She must assure herself that the doctor's orders are executed with accuracy and watch carefully over all personnel to see that the sick are cared for with devoted solicitude. Such a day for the hospital Religious is unbelievably busy. Anyone who has managed a large group of employees knows of the multitude of personnel problems which can arise even in one day. One wonders how much time the hospital Religious has left to visit her patients, to talk with their families, to listen to their problems, and to allay their fears. How much time has she to edify them by her example?

To pray with them? To encourage them? To assist them in their dying hour?

There are some who have attempted to solve this problem by placing all their nursing responsibilities under lay nurses and having the Sister, whether she be a nurse or not, responsible only for patient relationship. I do not think this is the answer. The Sister must be technically and professionally prepared or she will not have the respect of the lay worker, and her influence among employees will be greatly diminished. I also believe, however, that our Sister-Nurses should not be permitted to become such "busy Martha's," that they have no time to contemplate Christ in the person of His sick.

The family, concerned about the member who is ill, should be a matter of great concern to the hospital Religious. When visiting rules are such that members of the family are kept apart, it would seem there is something wrong with the rule. It is true there are Board of Health regulations which require precautions and these have necessitated certain rules within the hospitals. But no regulation should be so hard and fast that it cannot be suspended to permit members of the family to console and comfort each other in the time of trial.

In our relationship in hospital work, we meet not only those of the average income group but also the very rich and the very poor. Sometimes there is a tendency on our part to cater to the whims of the rich because they demand the things for which they can pay and to fail to do these same things for the poor because they do not have the wherewithal to pay for such demands. At first thought, this seems to be an error, and in a sense, this is true. But let us look at St. Francis. We know that St. Francis treated the Lords and the Princes of his day with a deference and a respect that one would have expected him to pay in the 13th century. But we also know that he so completely won them over to his ideals by this deference and respect, that before long he had imbued them with his ideal of poverty, so that they too wished to share their riches with the poor who could not possess them. With the poor, St. Francis also showed the greatest kindness and deference. But, to the poor he spoke of the providence of God. He so completely won their hearts by his own love of poverty that they

soon learned not to complain of their own deprivations but to love them for the sake of Christ.

Influence of the Sisters

I wonder how many wealthy people and how many of the poor whom we meet every day are so influenced by us. I wonder how many wealthy people when they meet Franciscans in hospital work are so overcome with the love of poverty that they are willing to share their goods with the poor. I wonder how many of the poor, because they have known us, willingly accept their deprivations and are filled with that poverty of spirit which opens up to them the very gates of heaven. And, yet, this is our ideal. This is what St. Francis accomplished. He did not despise the rich because they were rich and prefer the poor. Nor did he despise the poor because they were poor and favor the rich. To the one he taught the despising of this world's goods; to the other he taught an acceptance of poverty as the will of God.

We hear considerable discussion today of progressive patient care—care ranging from intensive nursing through the intermediate and convalescent stages and extending into home care.

It is true, home care is not new; it was practiced before hospitals existed. But it is now incorporated in the total program as an extension of hospital care, including proper supervision in the home developed by a health team of physicians, nurses, social workers and public health representatives.

The program eliminates expense for the family, frees hospital beds, and gives the patient the opportunity to be with his family even though still incapacitated.

Here is an emerging area presenting untold opportunities for the exercise of our apostolate. It will be indeed unworthy of us, if we fail to exert leadership in this field.

The place of social service and rehabilitation has been slow in developing in our hospitals, and the value of both are frequently underestimated.

The all too common practice of discharging patients from the hospital, crippled with a debilitating disease or an amputation, with no re-education to the activities of daily living is a sad commentary on our advanced age of medical science.

Likewise, to return a wage earner to his family completely incapacitated and with no knowledge of how or where to obtain assistance is unworthy of our modern hospital, to say nothing of our concept of Christian charity.

But what of the employees who work in our hospitals? What of their families whom they must support and about whom they must be concerned even to a greater degree than they are concerned about their services to the sick?

We know that St. Francis brought about a tremendous social revolution in his century because of the results of his teachings and, in particular, as a result of the original rules of the tertiaries. The whole system of serfdom and feudal lords was gradually broken down as St. Francis taught the serfs and their lords the first rights of the working man. The serfs were taught that they did not need to bear arms and fight in the petty feudal wars that were tearing Europe apart in the 13th century. It was St. Francis who brought dignity to this poverty-stricken class, who were so dependent upon the lords of the day. He taught the serfs and their masters a common love and respect for each other and, as a result of his teaching, a social revolution was brought about and the wealth was spread among many instead of being held in the hands of a few.

Hospital Employees

It was traditional in the past for hospital employees to be treated with paternalism by the hospital management. Frequently, employees received low wages, since they were also provided with board and room and were cared for by the Sisters when they were ill. But in today's modern hospital this type of paternalism has been abandoned. In some instances, however, the pay given to these employees has not reached comparable wages as paid by industry in the same area. The wage earner who works in a hospital has the same family and home responsibilities as has the wage earner who works in a factory and has every right to expect that he can provide for his family and set aside for his future, as any other wage earner may do.

Hospital management has another unique problem which does not confront many other managers in the world today. Because of

the very nature of the work, the great majority of hospital workers are women rather than men. It is only natural that many of these should be married women who have very serious home responsibilities and family relationships which can, and must, take precedence over their care of the sick. This, too, presents a challenge to the management of our Catholic hospitals. We teach the Catholic woman that her first duties are to her husband and children, and then, as hospital managers, we become very disturbed when that same wife and mother refuses to work hours and shifts which take her away from husband and children and home. It is true that the sick must be cared for but it is also true that the hospital nurse who is at once both wife, mother, and nurse, must ever be encouraged and permitted to put the duties of her state of life ahead of her loyalty to the institution and the sick whom she serves.

In a world where atheistic materialism is finding ever greater expression in the unrestrained search for pleasure, in selfishness and in injustice towards one's neighbor, in the concept that regulates everything in terms of material gain and earthly satisfaction, we, the Franciscan Religious, must be the leaven in the world to restore all things in Christ.

Our late Holy Father, Pope Pius XII of blessed memory, offered a seven-point program based on Franciscan spirituality for conquering this spirit of materialism.

To the young parents frightened at the anticipation of a painful and difficult birth, we can, by our sympathetic understanding, overcome their fears and teach them the joy that comes from co-operating with the Creator in bringing into this world, and eventually to heaven, souls that may praise Him for all eternity.

To the chronically ill, we have the opportunity of teaching the spiritual joy and peace that comes from conformity to God's will. Likewise, they must be reminded of the sinners they may convert by the offering of their prayers, suffering, and their resignation.

By our example of simplicity, by our renunciation of the pleasures and adornments of life, we stand as a symbol of otherworldliness that is so attractive to men, even to non-Catholics, that they wish to become associated with us. This is why we find that where Religious so conduct themselves, large groups of lay men and

women, both Catholic and non-Catholic come to our hospitals at our invitation to work as volunteers, as auxiliary members, and as members of our lay Advisory Boards. These contacts are invaluable to us and to them, and only in eternity will we know the influence that has been exerted in their lives and in their homes, and how many of them, both rich and poor, have learned to know Christ through this contact with the Franciscan Religious.

We have something to give that we frequently know not of. We symbolize a life of renunciation by our vows, our enclosure, our habit, our rule. We symbolize the love of God by our life of prayer and dedication. We symbolize universal charity, peace, and joy that are found only in love of neighbor and in striving for heavenly things. This is the leaven that our modern materialistic world needs so sorely today. It is ours to have and ours to give. This is our life, this is our apostolate. It is our prayer that all of our hospitals, and particularly those managed by Franciscan Religious, shall exert a tremendous influence in our modern world and that each one may be the leaven in that particular community which it attempts to serve.



FRANCISCAN EDUCATIONAL CONFERENCE

FIRST SESSION

Tuesday, August 9, 9:00 a.m., 1960

Quincy College, "The Friendliest College in America," lived up to its name in playing host to the Franciscan Educational Conference for the three days, Aug. 9-11. The Forty-first Annual Meeting of the FEC was formally opened with prayer by the President, Fr. Maurice Grajewski, O.F.M. The President then presented to the delegates Very Rev. Pius Barth, O.F.M., who welcomed the friars to Quincy in the name of the provincial, Very Rev. Dominic Limacher, O.F.M., in the following eloquent words:

The Franciscan Province of the Sacred Heart honors itself in welcoming to Quincy College the 41st Annual Franciscan Educational Conference of the United States, Canada and Mexico. Someone has said that we reach our Utopia in that avenue of life where our aptitudes best serve the needs of contemporary society; if that be true, then this year's topic "Franciscan Ideals and Family Problems" reaches the optimum level envisioned by the officers and planners of this Conference.

It seems to me that our Franciscan contribution can especially be made in the following areas:

- 1) Vitalized Courses and Personalized Instructions on "Preparation for Marriage" in home, school and parish.
- 2) Developing Curricula in Family Living Education for high schools, colleges, seminaries and adult organizations.
- 3) Specialized Preparation for Marriage and Family Counseling.
- 4) Articulate Expression on Matters of Marriage and Family Legislation.

In setting high our sights we hope with Franciscan optimism to reach for this Utopia even if our reach exceeds our grasp. In rekindling Franciscan idealism in 1960 we recognize that the Franciscan Order is not a mere custodial institution like Ft. Knox, not a mere historical glorification of the past, but a living, vibrant, dynamic movement that permeates contemporary society even as St. Francis influenced his generation by scattering unto them the storehouse of the Church which the monks of old had gathered and preserved for posterity.

St. Francis, the great religious democrat, and his friars embraced a voluntary communism of family living in common, while denouncing the family dynasties and empire splendor of their day even as Franciscans today condemn the social injustices and ineffective distribution of economic wealth on the one hand, and compulsory communism and enslavement on the other.

By their example as a large family as well as an Order, by their teaching and inspiration, and the serviential concept of management, the followers of St. Francis can reach a spiritually rewarding Utopia.

This must be our goal; the Franciscan Order is not merely an organization like an exclusive club for members only, but a vital sanctifying and social organism, constantly reconstructing experiences of generation after generation, trying to reshape them according to the ideals of St. Francis, upgrading and updating them for pertinent use in our times.

The Franciscan Order is not an horizontal social grouping, lying down and extending from Francis as a merchant-prince, knight and friar to ourselves as men, but our Order is something *vertical* in which divine life extends from the Cross of Christ on Calvary to the Stigmata of St. Francis on LaVerna and from Francis is transfused into our own spiritual bloodstream making us minutemen for Christ and the Church.

Thus we as Franciscan idealists approach the many problems of family living in our time not merely as sociologists of the useful, not merely as psychologists of the obvious, but especially as theologians of the divine.

Fr. Pius' welcoming speech was so heart-warming and inspiring that the President said he would endorse it as the keynote speech for the 1960 meeting. Before the friars settled down to the business of the day, Fr. Julian Woods, O.F.M., President of Quincy College, assured the delegates of the finest hospitality in the midwest. "All of our staff," he emphasized, "are most happy for the privilege of serving you and making you comfortable during your stay at Quincy." As Fr. Pius and Fr. Julian left the platform, the President of the FEC announced that Very Rev. Basil Heiser, O.F.M.Conv., former VP of the FEC, had been elected General of the Friars Minor Conventual, and Fr. Sebastian Miklas, O.F.M.Cap., the perennial Secretary of the FEC, had been granted an honorary degree (Litt.D) by St. Bonaventure University.

The first paper of the meeting, *The Philosophy of the Family in the Teaching of St. Bonaventure*, read by Fr. Colman Majchrzak, O.F.M., beautifully revealed the foundations of the family, with its natural and supernatural virtues. The ensuing discussion centered about the difference between charity and love, both of which are so necessary in successful family life.

A slight change in the program was necessitated by the absence

of one of the participating friars. Generously, Fr. Matthew Herron, T.O.R., volunteered to move the reading of his paper up to this first session. His paper, *The Working Mother and Modern Society*, brought to the attention of the delegates the teaching of Pope Pius XII on the role of women in society, particularly the role of the mother as mother. At the end of the first session the President, Fr. Maurice, announced the appointment of the following committees: *Public Relations*: Fr. Gabriel Brinkman, O.F.M., Fr. Ambrose Burke, T.O.R., Fr. Nicholas Roling, O.F.M.Conv.; *Resolutions Committee*: Fr. Donald Wiest, O.F.M.Cap., R. Ronald Nunlist, O.F.M., Fr. Carroll Tageson, O.F.M., Fr. Bertrand Campbell, O.F.M., and Fr. Juniper Cummings, O.F.M.Conv.

SECOND SESSION

Tuesday, 2:00 p.m.

In the absence of Fr. Alfred Boeddeker, O.F.M., the paper on specialized needs of certain members of the family was not read. Instead, the President gave a summary of the paper, which dealt with the phenomenal success Fr. Alfred has had with the St. Anthony Dining Room and the Madonna Residence in San Francisco. The delegates then had the pleasure of listening to a psychologist, Fr. Carroll Tageson, O.F.M., explain the *Techniques for Communication in Family Life*. Family life with its complex series of intimate personal relationships between parent and child, husband and wife, and child and child demands sympathy and empathy on the part of members of the family. The discussion on this subject, led by Fr. Marvin Freihage, O.F.M., proved to be most helpful to the friars.

A refreshing breath of Franciscanism swept over the audience when the next paper was read. *Franciscan Moderation in Christian Family Life* brought back the spirit of St. Francis and his influence on the home. Fr. Damian Zimmerman, O.F.M.Conv., showed how a revolution in society would result from teaching children moderation. The last paper of this afternoon session, *The Socio-Economic Question and Family*, was clearly and forcefully presented by the author, Fr. Sylvester Kardos, O.F.M.Conv. Before the session closed, the President, Fr. Maurice, sweetly admonished the late-comers to register, and gently reminded the members of the special meetings

scheduled for the evening. That evening at 7:30 the following special groups met: Franciscan Library Section, Commission for Theological Synthesis, Psychology Section, the Prefects of Studies Section, and the Executive Board of the FEC.

THIRD SESSION

Wednesday, August 10, 9:00 a.m.

The meeting came to order with the announcement that a group picture would be taken at noon. The chairman, Fr. Maurice, pointed out the excellent displays of Franciscan publications in the rear of the assembly hall. Following these announcements, the chairman called for the reading of the first paper, *Christian Mothers*, by Fr. Bertin Roll, O.F.M.Cap. This was followed by a kindred paper on the subject of *History and Role of Organizations for Family Protection*, by Fr. Armand Dasseville, O.F.M.Cap. These two contributions gave the delegates an excellent survey of the vast amount of work that is being done to promote the sanctification of the family. The third presentation from the floor was made by Fr. Juniper Cummings, O.F.M.Conv., with his brief and stimulating *Theology for Adults and the Promotion of Christian Family Life*. Fr. Pius Barth, O.F.M., led the discussion of the last paper by pointing out the tremendous opportunities that await the family in the field of adult education.

FOURTH SESSION

Wednesday, 1:30 p.m.

Because of the TV performance of the Officers of the FEC on a local station at 4:30 p.m., the afternoon session began a half-hour earlier. The presiding chairman was the honorable Vice-President, Fr. Aidan Carr, O.F.M.Conv. His first action was to ask the members of the Resolutions Committee to meet that evening.

Three papers were served to the assembled delegates at this session. *The Role of Parents as Educators in the Home*, by Fr. Gabriel Brinkman, O.F.M.; *Moral Problems Facing Parents*, by Fr. Jordan Sullivan, O.F.M.Cap.; and *The Family and Its Aged Members*, by Fr. Adolph Bernholz, O.F.M.Conv. The last-mentioned paper was read by a septuagenarian who has grown old gracefully and who

has understood the problems besetting the aging. At intermission time a local travel agency helped the delegates make plans for returning to their friaries.

FIFTH SESSION

Wednesday, 7:30 p.m.

The President, Fr. Maurice, was back in the chairman's seat for the evening session which featured two papers: *The Status of Obedience and Authority in the Home* by Fr. Frederic Pazo, T.O.R., and *The Sociology of the Migrant Worker* by Fr. Anthony Soto, O.F.M. The first dealt with the familiar matter of obedience and the second with the unfamiliar problems of migrant workers, whose world was practically unknown to most of the friars. The delegates had many questions to ask Fr. Anthony, who regaled them with many extraordinary stories about his spiritual adventures among the migrants.

SIXTH SESSION

Thursday, August 11, 9:00 a.m.

Fr. Ronald Nunlist, O.F.M.Cap., substituting as a reader for Fr. Nicholas Lohkamp, O.F.M., who could not attend the meeting, presented Fr. Nicholas' paper *The Special Importance of Woman's Role in the Restoration of Family Life*. This memorable and valuable work was duly appreciated by the delegates, who benefited greatly by this excellent exposition of the psychology of the sexes.

The last two papers of the 1960 Meeting were presented by a team of Franciscan Brothers. Brother Isidore, O.S.F., spoke on *Modern Problems in the Home*, and Brother Donald, O.S.F., discussed the important question of *The Home and Vocations*. The two Brothers gave excellent presentations, which were a fitting backdrop to the closing scene of the academic portion of the meeting.

SEVENTH SESSION

Thursday, 1:00 p.m.

The final session was exclusively taken up with the business meeting. An amendment to the Constitution was proposed by Fr. Ernest

Latko, O.F.M., extending the tenure of offices of President and Vice-President to three years and the offices of Secretary and Treasurer to six years. "The term of office of president & vice-president shall be three years, and that of secretary & treasurer shall be six years. All shall be eligible for re-election for one additional term only." This was the first presentation of the amendment. The chairman advised the members that the amendment must be presented to the floor a second time at another session the following year.

Reports from the various special sections were read to the delegates. Fr. Vincent Dieckman, O.F.M. presented the Library Section Report; Fr. Ernest Latko, O.F.M., the Theological Synthesis Report; Fr. Bonaventure Babik, O.F.M., the Psychology Section Report; and Fr. Nicholas Roling, O.F.M.Conv., the Prefects of Studies Report. Following these reports, the Resolutions of the 1960 FEC Meeting were read by Fr. Donald Wiest, O.F.M.Cap., and accepted as read.

The treasurer, Fr. Irenaeus Herscher, O.F.M., read the annual financial report:

Receipts

Balance in the First Nat. Bank of Allegany as of August 8, 1959	\$3,955.10
Interest received on Bank deposits	97.20
	<hr/>
<i>Total Receipts</i>	\$4,052.30

Expenses

Printing FEC Program (41st) 800 copies ...	\$ 62.00
Secretary's Expenses (postage, envelopes, phone)	35.00
Assistance in publishing <i>Franciscan Psychologist</i>	60.00
Printing 1957 FEC Report	2,748.73
	<hr/>
<i>Total Expenses</i>	\$2,905.73
Balance on hand August 5, 1960	\$1,146.57

The Secretary, Fr. Sebastian Miklas, O.F.M.Cap., reminded the writers and discussants to hand in their papers and discussions immediately after the meeting. The Secretary was then called upon to review the list of possible topics for next year's meeting. The list included: Scripture, Papacy, Homiletics, Philosophy, Morality and Science, Ecumenism, Franciscan Pedagogy and Pastoral Theology. After these topics had been discussed by the members, two friars extended invitations for holding meetings in the future. The friars of Loretto, Pa., invited the 1961 meeting and the Atonement friars of Graymoor extended hospitality for the 1962 meeting. Most of the friars favored the early part of August for the annual meeting.

In the elections that ensued, the following friars were elected to office for the year 1960-61: *President*, Very Rev. Pius Barth, O.F.M.; *Vice-president*, Fr. Juniper Cummings, O.F.M.Conv.; *Secretary*, Fr. Sebastian Miklas, O.F.M.Cap.; *Treasurer*, Fr. Irenaeus Herscher, O.F.M. The president and vice-president were elected by secret ballot; the secretary and treasurer by acclamation.

As the delegates began to call for adjournment, the chairman, Fr. Maurice Grajewski, O.F.M., thanked all the delegates for their co-operative efforts during the sessions. Special thanks were tendered to the President of Quincy College, Fr. Julian Woods, O.F.M., and his fellow-friars, who demonstrated the friendliest hospitality to all. Fr. Aidan Carr, O.F.M.Conv., took the floor for a moment to express the appreciation of the members of the FEC for Fr. Maurice's work as president during the past few years. The 1960 FEC meeting then adjourned with prayer by the president.



RESOLUTIONS

OF

THE FRANCISCAN EDUCATIONAL CONFERENCE

The Committee on Resolutions of the Forty-first Annual Meeting of the Franciscan Educational Conference respectfully submits the following resolutions:

1. *Whereas* the Conference is unanimous in its recognition of the gracious Franciscan hospitality offered the visiting delegates at Quincy College, Quincy, Illinois, *be it resolved* that the delegates express a vote of thanks to the Very Reverend Dominic Limacher, O.F.M., Minister Provincial of the Sacred Heart Province, and to the Very Reverend Julian Woods, O.F.M., President of Quincy College, for providing hospitality and transportation during the days of the meeting.

2. *Whereas* the Most Reverend Basil Heiser, O.F.M.Conv., Minister Provincial of Our Lady of Consolation Province, and former Vice-President of this Conference, has been elected Minister General of the Order of Friars Minor Conventual, *be it resolved* that the Conference offer its congratulations for this great honor bestowed upon him.

3. *Whereas* the Friars Minor of the Sacred Heart Province are commemorating the centenary of the foundation of Quincy College, *be it resolved* that the Conference extend its hearty congratulations to the Friars of the Province on the completion of one hundred years of successful effort in Franciscan education.

4. *Whereas* St. Lawrence Seminary, Mt. Calvary, Wisconsin, has this year celebrated the one hundredth anniversary of its foundation and has educated so many priests in the midwest, *be it resolved* that the Conference felicitate the Capuchin Fathers of St. Joseph Province on their contribution to the Catholic Church in America.

5. *Whereas* Oct. 11, 1960, has been designated St. Lawrence of Brindisi Day in commemoration of his elevation to the Doctorate of the Universal Church, *be it resolved* that the Conference join with the Capuchins of North America in celebrating this happy event.

6. *Whereas* Rev. Cyril Shircel, O.F.M., of St. Mary's Seminary, Lemont, Ill., and Chairman of the Commission of Franciscan Theological Synthesis, was called to his eternal reward on Oct. 17, 1959, *be it resolved* that the Conference express its sympathy to the Friars of his bereaved Commissariat of the Holy Cross and offer grateful prayers for the repose of his Franciscan soul.

7. *Whereas* the topic of this Conference is Franciscan Ideals and Family Problems, and *whereas* we note with pride the very energetic contribution of

various members of the Conference in this field, such as the Family Institute at St. Francis College, Brooklyn, N.Y., the Christian Mothers Organization, the Cana and Pre-Cana Movement, the Christian Family Movement, the Institute of Theology for the Laity and so forth, *be it resolved* that the Conference encourage and pledge its support to these activities.

8. *Whereas* the migrant worker is among the most neglected groups in the country and *whereas* work among them is held to be eminently Franciscan, *be it resolved* that the Conference recommend that Franciscan work among them be increased and that every effort be made to secure for them protective legislation.

9. *Whereas* the affectional relations within the home seem to be the primary basis for the original attitudes and values of the child which in turn affect the child's whole life, *be it resolved* that the members of the Franciscan Educational Conference do all in their power to instill into parents the necessity of rearing their children in the spirit of love and gentle affection.

10. *Whereas* women by nature and vocation need a distinct education, *be it resolved* that Franciscan educators strive to use principles of Franciscan philosophy and spirituality to develop ways and means of fulfilling this need.

11. *Whereas* obedience and respect for authority is basic in the natural and supernatural order, *be it resolved* that the members of the Conference in their Franciscan apostolate revive and promote the truth that parents must insist upon obedience and respect for their authority as being essential in the psychological and spiritual formation of their children.



REPORT OF THE LIBRARY SECTION

1959-1960

Between the annual meeting of the Library Section held in August, 1959, at St. Leonard College, Dayton, Ohio, and the 1960 session in Quincy, Ill., the Section sponsored two meetings of Franciscan librarians. The first of these convened in Buffalo, N.Y., on Nov. 27, 1959. Sister M. Ida, O.S.F., St. Francis College, Fort Wayne, Ind., read a paper titled "Franciscana for the Elementary School Library."

A second paper was read by Sister Catherine Frederic, O.S.F., St. Joseph's Co-Institutional High School, West New York, N.J., under the title, "Interesting Secondary Pupils in Franciscana." The text of both papers is included in the April, 1960, issue of the *Franciscan Librarian Contact*. The Sister librarians met in conjunction with the eighth national meeting of the Franciscan Teaching Sisterhoods.

The other meeting was held in the Statler-Hilton Hotel, New York, during the annual conference of the Catholic Library Association on April 21, 1960. Fr. Vincent Dieckman, O.F.M., presided over the meeting at which some twenty-five priests, Sisters and one Brother were in attendance. Since no formal paper was read there was time aplenty for spirited exchange of views. Ways and means of stirring up more enthusiasm among Franciscan librarians were frankly and thoroughly discussed.

As a result, a program committee was formed to see to it that preliminary details—such as the preparation of informative papers—for the next joint meeting in St. Louis are worked out well in advance. Fr. Jovian Lang, O.F.M., Quincy College librarian, was appointed chairman to be assisted by Fr. Donald Wiest, O.F.M.Cap., and Sister M. Petronia, librarian at Madonna College, Livonia, Mich.

An arrangement for exchanging duplicate Franciscana books was also recommended at the meeting. The details for such a project were not worked out but the hope was expressed that a Franciscan librarian who has the facilities in his library for such work may volunteer his services. Brother Anthelm, St. Francis College, Brooklyn, N.Y., offered to send a list of magazines for exchange to anyone requesting it. Sister Catherine Frederic, O.S.F., acted as secretary for the meeting which closed at 6 p.m.

* * *

Eight members of the Library Section gathered on Tuesday evening, August 9, in Quincy College business office for the annual meeting. The following Friars were present: Fr. Vincent Dieckman, O.F.M., chairman; Fr. Donald Wiest, O.F.M.Cap., vice-chairman; Fr. Donald Bilinski, O.F.M., secretary-treasurer; Fr. Irenaeus Herscher, O.F.M., Fr. Osias Vandandaigue, O.F.M., Fr. Martin

Stepanich, O.F.M., Fr. Jovian Lang, O.F.M., and Fr. Ambrose Burke, T.O.R. Fr. Thomas Heidenreich, O.F.M.Cap., Crown Point, Ind., was not able to attend because he had to be present at the Prefects of Studies Section meeting.

The secretary read the minutes covering the Section meeting held at St. Leonard College in Dayton on Aug. 6, 1959, the Sister librarians' Buffalo meeting at Thanksgiving time, 1959, and the joint meeting held in New York last April.

Fr. Vincent, who is librarian at St. Leonard College, Dayton, Ohio, read a paper titled, "Brief History of the Library Section, F.E.C.," in which he outlined the projects and achievements of the group since it began in 1947. Among such projects was the indexing of the F.E.C. Report from volume sixteen on. This very important work, he related, at present is at a standstill. Volunteers are badly needed.

Fr. Donald Wiest reported that the indexing of *Franciscan Studies* which is being compiled by the Capuchin clerics in Marathon, Wisc., has been temporarily suspended but he reassured the members that it will be resumed. Fr. Irenaeus informed the group that the Serra Subscription Service went out of business early in 1960. Fr. Jovian requested that a minor correction be made in the paper read by the chairman. Fr. Ambrose who worked hard during the conference on the Publicity Committee arrived in time for the voting.

Since the three-year term of office expired this year, the election of a vice-chairman and secretary-treasurer was duly held. Fr. Donald Wiest assumed the office of chairman automatically. Fr. Martin Stepanich who was nominated by Fr. Ambrose was elected vice-chairman. Fr. Martin is librarian at St. Mary's Seminary, Lemont, Ill., and is a member of the Commissariat of the Holy Cross. Fr. Donald Bilinski, busy editor of the *Franciscan Librarian Contact*, was re-elected secretary-treasurer.

At the invitation of the Conference photographer, the librarians at the last moment gathered for a picture which was taken in front of the book display in the college social hall.

Fr. Vincent Dieckman, O.F.M.
Ex-Chairman, Library Section, F.E.C.

Aug. 20, 1960



REPORT OF THE PSYCHOLOGY SECTION

The meeting of the Psychology Section of the Franciscan Educational Conference, held on the evening of August 9th, 1960, was opened by the chairman, Fr. Marvin Freihage, O.F.M., with a prayer. In addition to Fr. Marvin, the following Friars were in attendance:

Fr. Pius Barth, O.F.M.
Fr. Carroll Tageson, O.F.M.
Fr. Bonaventure Babik, O.F.M.
Fr. Marcian Schneider, O.F.M.
Fr. Matthias Pastore, O.F.M.
Fr. Kevin Kidd, O.F.M.

Minutes of the preceding meeting were not available, since the Secretary, Bro. Philip Harris, O.S.F., was unable to attend the Conference this year.

Officers of the Section for the coming year will be:

Fr. Marvin Freihage, O.F.M., Chairman
Fr. Carroll Tageson, O.F.M., Secretary

Fr. Marvin reported on the activities of the Section for the past year:

1. A meeting of the Section was held at the American Psychological Association convention in Cincinnati last September.

2. The request for a grant from the National Institute of Mental Health for the establishment of a Franciscan Institute of Psychology with a program of testing and mental health for the various Provinces was not accepted as submitted. Revisions will be made according to the suggestions given and the request will be re-submitted.

3. Psychological screening of candidates has been extended, notably in the Sacred Heart O.F.M. Province. Several informal requests have been received from other Provinces of the various branches for similar testing to be conducted on an experimental basis during the coming year by members of the Psychology Section. An attempt will be made to honor these and similar requests when they are formally submitted, contingent, of course, upon approval of the various Provincials involved.

4. The Psychology Section was happy to note that at least six of our Franciscan groups have since last year sent their first men on for extended graduate work in psychology.

Points of discussion at this meeting included psychological testing at the various levels of our training programs and the possible use of results in aiding the placement of the newly ordained. Test profiles on seminarians from research done at Catholic University were examined. Mention was made of several publications and current projects being undertaken by various members of the Psychology Section.

Fr. Carroll Tageson, O.F.M.
Secretary

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